History of St. Stephen's Parish in the City of New York

1805-1905

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St. Stephen's Church, West 69th Street.

History of St. Stephen's Parish

in the City of New York

1805-1905

With Illustrations

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Preface.

THE task of compiling the history of St. Stephen's Church has been a difficult one, owing to the fact that no vestry minutes are extant prior to 1873, and the parish records extend back only so far as 1809. To obtain information on many points, reliance had to be placed on the meagre newspaper items of early days, on the journals of convention in several dioceses, on published biographies, and on such personal reminiscences as could be gathered from letters of numerous correspondents.

The writer acknowledges his indebtedness for valuable assistance rendered by Mr. Hopper Striker Mott; Mr. Cammann, Comptroller of Trinity Corporation; Mr. A. B. Manchester of Rhode Island; Archdeacon Benton of Louisville; Mr. Robert H. Kelby, Librarian of the New York Historical Society (who was baptized in old St. Stephen's Church); Rev. P. P. Phillips, Miss Worthington (Librarian of the Theological Seminary), Alexandria, Va., and the Rev. Joseph Hooper.

Sufficient information, however, has been gathered, respecting the early history of St. Stephen's, to show

that the parish encountered many misfortunes, and suffered reverses incident to repeated scourges of yellow fever and cholera, to the great fire of 1835, and to the financial panic of 1837, as well as to the excitement over the Oxford Tractarian movement. The latter half of the century also brought its own troubles, incident to the necessary destruction of its ancient building, and the subsequent nomadic existence of the parish.

It is now, we trust, firmly anchored, in a favorable locality, and begins a new century of life under auspicious conditions.

J. Newton Perkins.

New York,
Easter, 1906.

Introduction.

ST. STEPHEN'S Parish was organized in the year 1805. At that time the city of New York had not grown to the northward beyond Anthony Street, but had spread to the east as far as Chatham Street, and along the west water front of Manhattan Island to Harrison Street. Country residences of its citizens occupied the banks of the Hudson, and of the East River, above Grand Street.

When, on the 12th of March, 1805, a meeting of churchmen was held for the purpose of organizing a new Episcopal Parish, there were but eight clergymen, four parishes, and six (Episcopal) church edifices in the city.

1. Trinity Parish was organized in 1697. The second church, built in 1788, was then standing. It had two chapels, St. Paul's on Broadway, opened in 1766, and St. George's in Beekman Street, built in 1752. The Rt. Rev. Benjamin Moore, the second Bishop of the Diocese, was also rector of the Parish. The three Assistant Ministers were the Revs. John H. Hobart, Cave Jones and Abraham Beach. The Rt. Rev. Bishop Provoost was still living, but had withdrawn from official life.

2. Christ Church, built in 1793, stood on the north

side of Ann Street, between William and Nassau. The rector was the Rev. Thomas Lyell.

3. St. Mark's-in-the-Bowery, among country residences, was built in 1799. The Rev. William Harris was the rector.

4. The French " Church du Saint Esprit," which was organized in 1804, consisted of members of the ancient " *Eglise des Refugées Française à la Nouvelle York* " (which was organized in 1687). The second church building of this society was then standing, in Pine Street. The rector was the Rev. P. Antoine Albert, and the Assistant Minister was the Rev. Edmund D. Barry.

Across the East River, in Brooklyn, the Rev. John Ireland was rector of the only church (St. Ann's); and down the harbor, on Staten Island, the Rev. R. C. Moore was rector of St. Andrew's Church, Richmond.

The population of New York City at that time was about 47,000; as many as, at the present time, compose the cities of Yonkers, N. Y., or Norfolk, Va.

The list of clergymen in the entire State of New York entitled to seats in the Diocesan Convention in 1805, comprises twenty-one names; and parishes entitled to representation number fourteen.

One hundred years later (September, 1905) the roll of the Convention of the Diocese of New York (being but one of the five dioceses formed out of the original diocese of 1805), gives the names of 282 clergymen who are entitled to seats, and of 163 parishes entitled to representation.

Organization of the Parish.

AT a meeting of Churchmen, held April 1st, 1805, it was decided to purchase of Mr. Cornelius Ray, three lots of the DeLancy farm, on the south-east corner of First and Bullock Streets, for the sum of $3,750.00, for the purpose of erecting a church edifice. The committee appointed to wait on Mr. Ray, and consummate the purchase, consisted of Cornelius Schuyler, Thomas Gibbons and Jordan Mott. The lots were not fully paid for until 1823; but on April 6th, 1805, Cornelius Ray, and his wife Elizabeth, transferred these lots, as above, to the rector, wardens and vestrymen of St. Stephen's Parish.

At a meeting of the congregation held on Easter Monday, April 19th, 1805, the following gentlemen were chosen officers of the new parish of St. Stephen's—the fifth to be organized in the city:

Cornelius Schuyler, Thomas Gibbons, Wardens.

Jacob C. Mott (Clerk), Jordan Mott (Treasurer), Abraham Fowler, Isaac Emmons, Benjamin Clark, George Beck, John Fash, Vestrymen.

At a regular meeting of the Wardens and Vestrymen, on April 22d, 1805, it was voted to extend an invitation to the Rev. George Strebeck to become rector.

Mr. Strebeck accepted the call on May 6th, following, and in a report to the Diocesan Convention that year, states that he had laid the corner-stone of the new church on May 7th, 1805.

The committee appointed to take legal steps to secure the organization of the parish were the Rev. George Strebeck, Cornelius Schuyler, and Isaac Emmons.

The New York *Post*, May 9th, 1805, says:

"Yesterday (May 7th) at 4 o'clock p. m. the corner-stone of the Episcopal Church was laid by the Rev. Mr. Strebeck at the southeast corner of First and Bullock Streets. The site on which the building is to be erected is both eligible and inviting, and from the rapidly increasing population of that part of the city, flattering hopes of soon collecting a large congregation are entertained.

"The expenses of the building are to be provided for by private subscriptions, which the wardens and vestrymen of said church are now engaged in soliciting from their friends and brethren of the Episcopal Church in this city."

On March 24th, 1817, the name of First Street was changed to Chrystie Street, in honor of Col. John Chrystie, of this city. This honor was conferred because of his gallant conduct in the assault on Queenstown Heights, October 13th, 1812. He died from the wounds received July 2d, following. The name Bullock Street was likewise changed to Broome Street, in 1806.

The Rev. Mr. Strebeck, in a report to the New York Diocesan Convention of October, 1806, says concerning this new venture:

St. Stephen's Church, 1805.
(Corner of Bullock and First Streets.)

" The persons engaged in this undertaking being very few in number, had to contend with many difficulties and embarrassments, which, however, they met and obviated with a degree of fortitude and zeal much to their honor; and at length, by the blessing of Providence, brought their undertaking to that state of forwardness, that on St. Stephen's Day, the 26th of December, in the same year (a period of less than eight months from the time of its commencement), the church was consecrated to the service of God, by the Rt. Rev. Bishop Moore. It is fifty-five feet in front, and seventy-five feet deep, and now completely finished inside. Since the time of its consecration Divine service has been performed in it three times every Lord's Day. There are now about one hundred families who are pewholders in it, and about sixty communicants. The congregation is increasing, and those who are regular members of it appear generally to be sincerely attached to the doctrine and worship of the Protestant Episcopal Church. To me it is peculiarly gratifying that they join with fervor in the responses of the service, and are generally opposed to the very idea of the least deviation from it. The attention with which they receive and wait on the ministrations of the clergy who occasionally visit them, has been particularly noticed and mentioned by several gentlemen who have officiated in this church, as being both gratifying to themselves and reflecting credit on those who yield to it.

" From the zeal which those who originally engaged in this undertaking have manifested, and which has not yet suffered any abatement of its fervor in the cause of

the Church, as well as from its situation, being planted in a part of the city where an Episcopal Church was much wanted, and where the population is rapidly increasing, there is reason to believe that the congregation of St. Stephen's will, in time, become numerous and respectable."

GEORGE STREBECK, *Rector.*

New York, Oct. 7th, 1806.

Families who are pewholders, about 100; communicants, about 60; baptisms (infants 44, adults 3), 47; marriages, 33; funerals, 2.

On January 27th, 1806, the vestry gave the rector an *honorarium* of $500.00 for his past services, and voted him a salary of $1200.00 per annum.

The Convention of the Protestant Episcopal Church in the State of New York, in the year 1805, assembled in Christ Church, Poughkeepsie. On the second day of the session, being October 2d, it is recorded that "a certificate of incorporation of St. Stephen's Church, in the city of New York, was read and approved, and this church was received into union with the Convention."

Thereupon the Rev. George Strebeck, as rector of St. Stephen's Church, and Messrs. Cornelius Schuyler, and Jordan Mott, lay delegates from that parish, took their seats in Convention.

At the opening of the session on this day, the Rev. Mr. Strebeck read prayers, and the sermon was preached by the Rev. Cave Jones.

The diocese at this time comprised the entire State of New York. The Rt. Rev. Benjamin Moore, D. D.,

presided. Of the fourteen parishes which sent lay delegates to this Convention, five were located in New York City.

We learn from an authoritative source that the certificate of incorporation of St. Stephen's Parish was made originally in the name of "The Rector, Church Wardens, and Vestrymen of the Protestant Episcopal Church in the City of New York." It thus continued for twenty-two years, when, to comply with the existing laws, the persons of full age in the congregation, by resolution, on February 12th, 1827, had the parish reincorporated, by the name "St. Stephen's." This certificate was recorded the following day in the register's office. As they had protected their land by the name or title, in correspondence to that expressed in the original certificate, the lands thus held by them were now vested in the new name, by Act of the New York Legislature. (Chapter 288, passed April 16th, 1827.)

The Rev. Mr. Strebeck on May 5th, 1809, resigned to the corporation of St. Stephen's Parish the power which had been conferred on him to mortgage their real estate not to exceed $5000.00.

Because the original legal title of the corporation of old Trinity was "The Rector and Inhabitants of the City of New York, in Communion of the Protestant Episcopal Church in the State of New York," the members of St. Stephen's and of several other parishes claimed the right to vote at all elections held in Trinity Parish, until as late as 1814, at which time the corporate title of the latter parish was changed, by act of Legislature.

The First Rector: Rev. George Strebeck.

1805-1809

ON June 25th, 1797, certain English-speaking descendants of German Lutherans, residing in New York, were incorporated under the title of "The Trustees of the English Lutheran Church in the City of New York." The Rev. George Strebeck had informally officiated for these people before their incorporation as a religious body. At a meeting of the trustees, held September 13th, 1797, the following resolution was adopted: "That the Rev. Mr. Strebeck have a certificate signed by the board, specifying his regular induction as a minister of the English Lutheran Church."

For a while this corporation worshipped in a frame building on Magazine (now Pearl) Street; but, later on, erected a commodious and substantial church on the corner of Mott and Cross (now Park) Streets. The name was afterwards changed (but not the corporate title) to the "English Lutheran Church Zion."

The Rev. George Strebeck, the first rector of St. Stephen's Parish, while a minister of the Lutheran Church, on October 24th, 1793, was married to Jerusha, only daughter of Isaac and Anne (Coles) Mott, by the Rev. Thomas Morrell, a Methodist minister. Mrs. Stre-

beck died in September, 1811, two years after they had left St. Stephen's Parish.

Their children were as follows:

(1) Jordan Mott was born in New York February 21st, 1796, and was baptized by the Rev. Johann Christopher Kunze, of the German Lutheran Church, April 3d, of that year.

(2) Ann Eliza was born in Newbern, N. C., in 1802. She married Joseph Hedden Ball, of Baltimore, in 1821; and died December 28th, 1829, leaving two children, and was buried in Newark, N. J.

(3) Margaret, b.—

(4) Lavinia (third daughter), was born in New York, October 5th, 1809, and her mother having died in 1811, she was adopted by her uncle, Jordan Mott, and for twenty-seven years was a member of his household, in the homestead at Mott's Point. She was married to Samuel Leonard Mott, October 15th, 1838, and died at Newark, N. J., 1894, at the advanced age of eighty-five years.

This family was the first to reside in the rectory of St. Stephen's—No. 51 First Street.

It was in 1804 that the Rev. George Strebeck, then a Lutheran minister, decided to become a candidate for Holy Orders, in the Protestant Episcopal Church. He also endeavored to have his congregation conform to the worship of the Episcopal Church, and at one time seems to have succeeded, for a resolution to that effect is among the records of the trustees of the Lutheran

Church, under date June, 1804. This resolution was ratified at a subsequent meeting of the congregation in July. Measures, in accordance therewith, had been taken, and a certificate was obtained for a new charter; but before it had been recorded, the trustees were advised that the Rev. Mr. Strebeck had submitted to the rebaptism of his children at Trinity Church. This act, in their opinion, threw doubt upon the validity of the sacraments of the Lutheran Church, to which they still adhered. Therefore, the congregation reconsidered their action, and decided that the church should remain, as heretofore, an "English Lutheran Church," and that the certificate of the new charter be not recorded. Upon this resolve the Rev. Mr. Strebeck resigned the pastorate. Mr. Strebeck and his wife were confirmed by Bishop Moore, in Trinity Church, June 29th, 1804.

On July 18th, 1804, Mr. Strebeck was admitted to the Order of Deacons, in the Episcopal Church, by Bishop Moore; and on March 10th, 1805 (the second Sunday in Lent), in Christ Church, New York, the same prelate advanced him to the priesthood.

The churches of Bedford (Westchester County), North Salem, and Steventown, had united for the purpose of settling a minister "who would perform Divine service in the different towns of Bedford, New Castle, North Salem, and Steventown, so often as should be, in proportion to the amount of their several subscriptions. On September 4th, 1804, the Rev. George Strebeck was called, and he immediately accepted the rectorship of the united parishes, and so continued until March, 1805, when he resigned his charge and went to New York.

Upon the resignation of Mr. Strebeck, he was succeeded in the rectorship of these united parishes by the Rev. Richard Channing Moore, who in 1809 again succeeded Mr. Strebeck, as the second rector of St. Stephen's Church.

The following letter, written by Mr. Strebeck from Bedford, December 20th, 1804, is interesting as showing something of his life at that time:

"I have taken a tour to Danbury. The churches there and in Reading seem to manifest a very considerable desire for my taking a station in .... The salary they propose is $500: to reside in Danbury the half-shire town of the county. It is pleasantly situated, and contains about one hundred houses on the Main Street. I have likewise, since seeing you, been addressed by the trustees of the North Salem Academy to take charge of that Seminary, with an excellent house, garden, etc., there, and also £150: or the whole profits of the building as I pleased. If it were not for the number of places in which I have to officiate, this offer would be pleasing, as (independent of house, wood, garden, pastorage, etc.), it would place my annual income at nearly $800. I have not, however, come to any conclusion as yet, except that unless affairs here take quite a different turn to what present appearances indicate (as all think they will), I shall have to make this move somewhere in April next.

"On the subject of your communication from X...., I suppose that he has heard that the people like me. They appear to do so by their attendance on, and attention to, my preaching. From some individuals I have

received marks of kindness, and I do not know but what the whole of them are disposed to be kind. But the truth is that, as yet, they are so wholly destitute of arrangements, that a man who is not possessed of a private fortune to live upon, can not here, under present circumstances and arrangements, live comfortably, or be free from many embarrassments. I was aware beforehand that if my ministry should be acceptable to the people, and promise success to the church, the Bishop would wish me to continue. I therefore obtained his sanction to my stipulation that if, at the end of six months, the place did not suit me, I could leave it without further question. It does not suit me, and when he hears my reasons I am persuaded that he will make no objections to my removal.

"You say he has something laid up in store for me. I know it can be nothing for me, except it be an apostolic benediction, and authority to priesthood. This he has, and I hope he will dispense it to me in the spring. I did think of visiting New York before now, and am yet thinking to do so shortly. However, mother expects to leave this for New York tomorrow a week, and *perhaps* I may come with her."

On May 1st, 1805, the Rev. Mr. Strebeck was called to serve as a missionary in Grace Church, Jamaica, Long Island, but did not enter upon the work. Five days thereafter he accepted the call to the rectorship of the new parish of St. Stephen's, New York City.

It is interesting to note that the effort, already alluded to, which had been made by Rev. Mr. Strebeck, to carry over to the Episcopal Church the Lutheran

congregation of Zion, but which failed, was successfully accomplished by his successor, Rev. Ralph Williston, on March 13th and 14th, 1810; and their pastor was ordained deacon in Trinity Church, by Bishop Moore, on March 23d. Zion Church was consecrated March 22d, and was received into the union with Convention of the Diocese, October 3d, 1810.

The following action was taken by the trustees of the Lutheran Church, at a meeting held January 22d, 1810:

"The subject of our church turning Episcopalian was discussed at length. A proposition from St. Stephen's Protestant Episcopal Church, offering an opportunity for a union of the two churches, was laid before the meeting, but it being doubtful 'whether a union with St. Stephen's Church would be more advantageous than assuming the name of a separate parish, the further consideration of the proposal was deferred until the adjourned meeting, January 26th.'"

It was at this subsequent meeting that action was taken, as noted above.

Mr. Strebeck made a translation into English of the German Lutheran Catechism, during the time that he was pastor of Zion Church.

Owing to the increasing demand for the services of the Episcopal Church and the scarcity of clergymen, the Convention of 1806 adopted a canon "providing for the supply of vacant parishes." Under the provisions of this canon all settled rectors were to take duty in outlying parishes. By appointment of the Bishop we find the Rev. Mr. Strebeck assigned to Grace Church, Jamaica, for December, 1807; and to Newburg and

neighborhood in July, 1808, and in September, 1809. It was required, when clergymen were absent from their parishes on this missionary duty, that the rectors of neighboring parishes should supply their congregations with Sunday services.

In 1805 Rev. Mr. Strebeck lived in the house No. 51 First Street, and in 1807 he moved his family to No. 185 Bowery.

Mr. Strebeck resigned the rectorship of St. Stephen's Parish by a letter dated April 25th, 1809. We find this memorandum in the diary of Bishop Moore:

"May 5th, 1809.—A committee of the Vestry of St. Stephen's waited on me to inform me that at a meeting of the Vestry last evening, the resignation of the Rev. Mr. Strebeck, as rector of said Church, was presented to the Vestry and accepted."

After Mr. Strebeck had left the parish, he moved to his brother-in-law's country seat, the Mott Homestead (54th Street and the East River). He took no other parochial charge in New York diocese. His name appears in the Diocesan Convention Journal of 1811, entitled to an honorary seat, as a clergyman residing in New York.

Mr. Strebeck, it is known, was not in good health at this time, and for that reason probably he left New York and moved to the South. We hear of him soon thereafter as principal of a girl's school in Fredericksburg, Va. In a letter from there, bearing date December 9th, 1811, he writes:

"I have this morning received a letter from my

brother William in Baltimore, informing me that my father was dead; that he departed this life on Saturday morning last, in the 73d year of his life. When I was in Baltimore, about five weeks ago, he was considerably indisposed, but I had not expected that his mortal career would so soon be terminated. My mother, too, is very ill, and I expect it will not be long ere she will leave the way of all living—the way in which we must all ere long go. I trust God will give me grace to improve by the late providences, in which death has deprived me of both a companion and a parent."

The rectorship of Rev. Mr. Strebeck extended over a period of four years. Although he may not have been a great scholar, nor an eloquent preacher, yet he was a man who had the respect and confidence of the community in which he dwelt, and the personal friendship of many of New York's influential churchmen. In addition to faithful services as pastor and founder of a Lutheran Church in his earlier years, when he became an Episcopal minister in New York he had the honor of founding a church which became prominent in the history of this diocese. As a faithful laborer and an earnest preacher of the Gospel, he has left a record of fidelity and earnestness in the cause of the Master. During his pastorate he baptized 163 (infants and adults), married 115 couples, and officiated at 14 funerals.

In the Diocesan Convention of Virginia in 1812, Rev. Mr. Strebeck represented St. George's Parish, Fredericksburg, and took part in the services, reading Morning Prayer. In the year following he was elected

a deputy to the General Convention, which was to sit in Philadelphia in 1814. He was also chosen to preach the sermon before the Diocesan Convention of Virginia in 1814, but before that date the Bishop reports that he "had removed from the diocese." Where he went after leaving Virginia is not known. In those days church records were loosely kept, and transfers and deaths of the clergy were not chronicled. But in the Journal of General Convention of 1814 a list of the clergy is given, in each diocese; and nowhere do we find the name of George Strebeck. The inference therefore is, that he must have died shortly after leaving Virginia.

It is a source of regret that after diligent inquiry, no portrait can be obtained of the founder and first rector of St. Stephen's Parish.

Closely associated with Mr. Strebeck in the founding of this parish was Mr. Jordan Mott, a member of the vestry, and its first treasurer. A very unique miniature of Mr. Mott is in existence, moulded in wax about 1796, and through the courtesy of Mr. Hopper Striker Mott, a descendant, we have been permitted to copy the same, and to make use of valuable information furnished by him regarding the Mott family, who were related by marriage to the Rev. Mr. Strebeck, and who bore a prominent part in the organization and early history of St. Stephen's Parish.

"Mr. Strebeck's wife (Jerusha) was the great-granddaughter of Adam Mott, who died in 1690, and the daughter of Isaac and Anne (Coles) Mott. She was born at Hempstead Harbor (now Roslyn), February 5th, 1772. Isaac Mott was a Quaker merchant, and it

Jordan Mott.

fell to the lot of his wife to minister to the wants and necessities of American prisoners confined in the sugar-house by the British, in the days that tried men's souls.

Jordan Mott, the first treasurer of St. Stephen's, was Mrs. Strebeck's elder brother. At the age of twenty-one he entered the importing business in Pearl Street. He was married by Mr. Strebeck, on September 24th, 1801, to Lavinia, only daughter of James Striker, of Striker's Bay, which was located at the present 96th Street and Riverside Drive. This property was in the midst of the Revolutionary manouvers, and the homestead was used by the enemy as quarters for officers during the month that Sir Henry Clinton resided near-by, at the Apthorpe House (91st Street and Columbus Avenue). Striker's Bay formed the westerly end of the British entrenchments which extended across the Island in 1776 from Hoorn's Hoek at East 89th Street. Mr. and Mrs. Mott were communicants at St. Stephen's Church, and occupied pew No. 116.

"Mott's Point," the Bloomingdale residence of Mr. Mott, was built by John Hopper the younger, in 1796, the grandfather of Mrs. Jordan Mott, her marriage being then in contemplation. She and her family occupied it during the summer season only, until 1829, when they settled there permanently. Massive denizens of the forest shut it in and towered above the landscape, and sloped to the river's banks.

Advantage was taken of the supply of remarkable plants and trees which Lewis Morris, minister to France, had imported about 1792, and distributed between Mon-

tressor's (Ward's) and Randall's Islands and Morrisania. From the former island Mrs. Mott selected the vegetation which so charmingly embellished her home. One of the sons was an enthusiastic horticulturist and the grounds were noted among the beautiful country seats of Bloomingdale—that vale of flowers—for the variety and diversity of the productions of each season's efforts. Great success was experienced with the novelties as they were introduced. All sorts and kinds of fruits were in profusion, and the fig, magnolia, madeira, and mulberry lent their grace to the environment. It was to this scene of rural beauty that Mr. Strebeck and his wife retreated at the time of his resignation as rector of St. Stephen's in 1809; and here he left his daughter, Lavinia (August 22d, 1811), when he removed South for the benefit of his health. This mansion was demolished in December, 1895, to make way for the extension of 54th Street to the river, and another of the few remaining landmarks of the island disappeared.

Jacob Coles Mott, a younger brother of Mrs. Strebeck, and who was the first clerk of the vestry, was born January 5th, 1770. He married Mary Green Smith, in 1792 (whose parents came to Roslyn from England in the midst of the "tea unpleasantness"), and moved westward to Orange County, New York. He was a merchant in the Swamp, living at 37 Frankfort Street. When Mr. Strebeck left New York, he entrusted his only son, Jordan Mott Strebeck, with his uncle, with whom he remained for a time, and later removed to his Uncle Jordan's country seat, at Bloomingdale; and finally joined his father in the South."

The First Church.

IT may not be inappropriate to pen a picture of the happy assembly which gathered at the corner of First and Bullock Streets on the afternoon of Thursday, the 7th of May, 1805, and, by their presence, assisted the rector and officers of the new parish in the ceremony of laying the corner-stone. The Rev. Mr. Strebeck, in his customary black silk gown, and spotless white bands, offered prayer and read selections of Scripture; the choir of men and women, aided by the assembled company, sang the familiar hymns of the days of our forefathers, and an address was made in a thankful vein, and full of faith as to the future. For it *was* a venture of faith. The city had not yet extended so far as the site of the new church. Only two blocks to the north was the fever-producing swamp; green fields to the west stretched out along the line of Broadway and the Bowery Lane. Beyond were sandy hills, surrounding the Lispenard Meadows, soon to be leveled, to fill up the Salt Marsh and make the beautiful St. John's Park, and also to provide more streets and building lots for the rapidly growing city.

St. Mark's-in-the-Bowery, as yet without a steeple, was far to the northeast; and to the southwest could be seen the spire of the new St. John's Chapel, in Hudson

Street, which stood on the southern edge of the Salt Marsh (begun in 1803, but not yet completed).

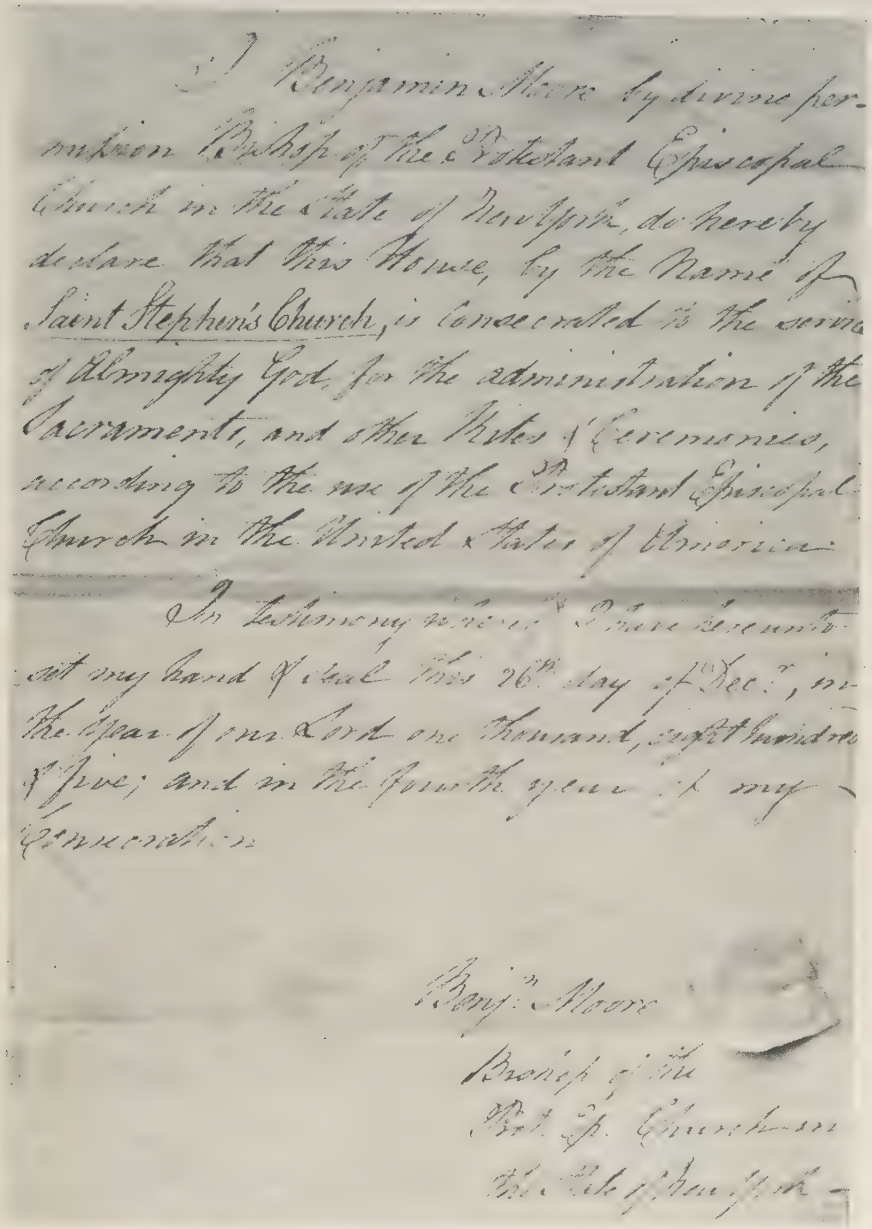
The work of building was pushed on expeditiously, and within eight months after the corner-stone had been laid, the congregation assembled within its walls for the service of consecration.

It was indeed a red-letter day in the parish when, on the Festival of St. Stephen, December 26th, 1805, Bishop Benjamin Moore consecrated the church. Morning Prayer was read by the Rev. William Harris, rector of St. Mark's Church; and the Rev. Cave Jones, an assistant minister of Trinity, preached the sermon, taking as his text Acts vii. 55.

The congregation constituting this new parish comprised the families of many men engaged in the business and professional life of the city. Among the pew-owners occur the names of Cornelius Schuyler, John DeLancey, the brothers Jordan and John C. Mott, Rufus King, Dewitt Clinton, Fredk. De Peyster, Isaac Emmons, John Pell, Abraham Fowler, William Rhinelander, Thomas Gibbons, James Des Brosses, and Richard Harrison.

St. Stephen's Church was of brick and stucco, fifty-five feet front, with entrance on First (Chrystie) Street, and seventy-five feet on Bullock (now Broome) Street. The estimated cost of the building was $4650.00. Towards this amount we have a subscription list, in the hand-writing of the rector, showing a total of $3239.50.

Bishop Moore, and the Rev. Dr. Hobart, of Trinity, were liberal subscribers. The largest gift was $1250.00 from Mr. Cornelius Schuyler.



I Benjamin Moore by divine permission Bishop of the Protestant Episcopal Church in the State of New York, do hereby declare that this House, by the Name of Saint Stephen's Church, is consecrated to the service of Almighty God, for the administration of the Sacraments, and other Rites & Ceremonies, according to the use of the Protestant Episcopal Church in the United States of America.

In testimony whereof I have hereunto set my hand & seal this 26th day of Dec.r, in the Year of our Lord one Thousand, eight hundred & five, and in the fourth year of my Consecration.

Benj.n Moore
Bishop of the
Prot. Ep. Church in
the State of New York

Letter of Consecration.

The cosmopolitan character of the early congregation may be understood by a reference to the New York City directory of those years. Merchants, grocers, butchers, wheelwrights, shoemakers, watchmakers, sailmakers, and bricklayers were largely represented. In Dr. Moore's time a revival of religion took place, in which Mr. George Warner, a sailmaker, was an active participant, and it is a noteworthy fact that a large number of those who were influenced thereby were butchers.

The building in which the congregation of St. Stephen's worshipped was exceedingly plain. The architecture was of the style of St. Paul's Chapel, although not so elaborate in decoration. The illustration here given shows a barn-like structure, with two tiers of windows and a flat roof. Above the square belfry is a low wooden tower pierced with four oval windows. A one-story room, for the use of the rector, was built in the rear, and served both as a vestry and robing-room. On the south side of the church were vacant lots, eventually to be used as a burial ground.

Of the appearance of the interior of the church we can form some idea from churches still standing, which were built prior to that time (St. Paul's, St. John's, and St. Mark's), and also from newspaper accounts of the day.

The most prominent object was the high pulpit, placed in the center of the chancel; underneath this was the reading-desk, with a velvet cushion (ornamented at each corner by a large silk tassel), upon which rested a quarto Bible and Prayer Book. Below this reading-desk was a desk for the clerk, who gave out the hymns and led in

the responses; standing on the chancel floor, behind the pulpit, was the Communion Table. Two large chandeliers, for candles, were suspended from the ceiling in the nave of the church. Galleries extended around three sides of the building; the one, over the main entrance, being for the organ and members of the choir. Over that was a smaller one, called the "Sunday School Gallery."

Above the pulpit was a sounding-board, and this was surmounted by a gilt bronze statue of St. Stephen the Martyr, in honor of whom the church was named. The saint was in a kneeling posture, as the Scriptures represent him to have been when his persecutors stoned him to death. On the keystone of the large arch was painted the text, in gilt letters: "And they stoned Stephen, calling upon God and saying: 'Lord Jesus receive my spirit.'"

In the rear of the altar, against the east wall, there was an ornamented entablature of wood, on which were inscribed in gilt letters, the Creed, the Lord's Prayer, and the Ten Commandments.

Although the church was built in 1805, yet not until 1825 was there an organ. The choir consisted of men and women from the congregation, under the lead of the brothers Lewis and Thaddeus Seymour, who set the tune, probably with a tuning fork.

The officiating clergyman wore a surplice, gathered with fine pleats in a yoke around the neck, and reaching to the ground, with scarf of broad black silk, and bands made of lawn (tied around the neck with small strings), which hung in front of the collar. It was customary for

the clergyman to retire during the singing of a hymn, after the Gospel had been read, and to return arrayed in an academic black silk gown, to enter the pulpit and preach the sermon. On the first Sunday of each month, at which time the Holy Communion was administered, the clergyman returned to the vestry-room after the sermon, and resumed his surplice. He then proceeded in the administration of the Lord's Supper.

The music consisted of hymns, and Psalms of David in metre. It is doubtful if chanting was in practice at St. Stephen's, although it is claimed that in 1805, chanting was introduced into Christ Church in Ann Street, by the organist, L. P. Taylor, an English emigrant. But we find in the newspapers of the day an account of the attempt by Rev. William Smith to chant the Gloria Patri, in St. George's Chapel, Beekman Street, in 1813. This innovation created great consternation. Mr. Garret Van Wagenen, a warden of the church, unable to repress his anger, arose and said: "Away with your Jewish gibberish; we want no such nonsense in the Church of God," and walked out of the church. Boss Walton followed, saying: "I go too."

Neither gas, nor coal, nor furnaces were at this time in use in our city churches or dwellings; nor as yet loco-foco matches. The church was heated with hickory wood, burned in four large cast-iron stoves. During the winter portable footstoves were also in use. These were square, open-work tin boxes, set in wooden frames, containing an iron cup for coals, which were supplied from one of the large stoves; and a fee was expected by the sexton for this luxury.

Candles were used in the large chandeliers suspended from the ceiling, and also in brackets on the walls of the galleries. Their wicks were dipped in turpentine, and were lighted by means of wax tapers attached to poles.

Another accessory of worship now in use in nearly all our churches, and supposed to be "modern," is the hymn-board. Did St. Stephen's Church have one? It is not improbable. We find them in use in other churches prior to 1805. In the Middle Dutch Church, built in 1729, in Cedar Street, we learn that on the sides of the walls of both floor and galleries, four black boards were suspended, containing the words in plain letters: "PSALM ——, PART ——," and before the commencement of the service the clerk filled up the blanks with blocks, containing the numbers, in white letters, of the "Psalm" and "Parts," large enough to be read from any direction in the church. And the writer of the above adds: "We have not ascertained the origin of this custom."

Services were held in St. Stephen's Church three times each Sunday, the minister preaching both morning and evening, and catechising the children openly in the church in the afternoon. If we may judge from the length of the sermons of that day which are in print, forty-five minutes would be about the average time for delivery.

To the Rev. Dr. Wainwright, rector of Grace Church, in 1821, is due the credit of being the first to abolish that nondescript person, of English importation, the Parish Clerk. This was not done without creating opposition on the part of the congregation, because by

his loud voice they had been relieved from reading the responses directed by the rubrics.

And there is one other feature of the interior of the old church which must not be overlooked. All pews at that time were owned by the occupants, in all churches in the city (the Roman Catholic excepted). A writer, speaking from the recollections of his boyhood, concerning the pews in St. John's Chapel, so accurately describes the universal condition of things that we quote his words as applicable to St. Stephen's:

"The backs of the pews were high and the doors fastened with a button or a spring-lock on the inside, so that the householder could fence himself in and defy the entrance of any spiritual tramp.

"It was an age of upholstery decoration in churches, and there was a profusion of velvet and woolen furnishings, visible on all sides. Owners of pews upholstered them in such colors and materials as they pleased, cushioning the backs, and making them as comfortable as possible. The result was as large a variety of hues as in the woods of October. Some of the old-fashioned pews were set out with cushions, footstools, and little tables to hold books, in such a manner as to make children in other pews envious of their superior adaptedness to purposes of repose." *

It is worthy of note that at this time it was customary, during Divine service, to have iron chains extended across the street in front of the church, to prevent the passing of vehicles, and so insure freedom from noise.

From the diary of Bishop Moore, we learn that the

* "Walks in Our Churchyards"; by Rev. Jno. Flavel Mines.

first confirmation in St. Stephen's was held on Good Friday, April 4th, 1806, when seventeen were confirmed. Also on May 11th, 1806, the Bishop held an ordination service here, and advanced the Rev. John Churchill Rudd to the priesthood. The sermon was by the Bishop, and the service was read by the Rev. Mr. Strebeck.

From a receipt given by the clerk of the parish, it appears that the pews in the church were purchased for a term of seven years, and were also subject to annual rental. If this was not paid, for two successive years, the pew was forfeited to the corporation.

Jordan Mott purchased pew No. 116 for $16.00, and paid annual rental of $7.00.

Among the gifts made to the church a marble tablet was placed over the front door, displaying the name of the church, and of the first rector, wardens and vestrymen, 1805, the gift of Mr. John Poillon; and a Communion service of silver plate was given by Mrs. Mary De Lancey. We regret to say that there is a record of this Communion plate having been sold in later years.

After the death of the Rev. Dr. Feltus, the interior of the church was altered, and modernized. The rector had been buried beneath the chancel, and a monumental tablet, commemorating his Christian character, was placed on the south wall, over against the altar. On the opposite side was a mural tablet, commemorating the virtues of his wife, Martha.

On the south wall of the nave was a monument to the memory of George Warner.

There were no parish Sunday schools in existence in the early days of St. Stephen's. Indeed it was in the

year 1805, the year the parish was organized, that the first Sunday school in the city was established by Mrs. Graham, who, with her daughter, went around and gathered the poorer class of children for religious instruction.

The first parish Sunday school was opened in St. John's Chapel in 1817, which proved so satisfactory as to occasion the formation of the "New York Protestant Episcopal Sunday School Society," with Bishop Hobart as president. The institution grew rapidly, and both teachers and pupils regularly attended the Church's services. For their accommodation, in St. John's Chapel "stages, with seats rising in tiers, were erected on either side of the organ loft." *

Other churches followed the example of St. John's Chapel, and built a Sunday School gallery. This gallery in St. Stephen's is described later on, by a former superintendent. In St. Thomas' Church a gallery for "black" Sunday-school children was built, against the west wall, above the pulpit, in full view of the congregation.

The illustration of the improved church edifice is given on opposite page. This is as it appeared in 1837, and until it was demolished in 1866. The street had been graded and paved, and the sidewalk lowered, so that a stone wall had to be built to support the iron railing, and stone steps were necessary to reach the entrance. The tower was improved by the addition of an ornamental railing. A wooden cupola was added, pierced by six windows, and surmounted by a graceful

* History of the Parish of Trinity Church, Dix. Vol. III, p. 448.

spire, which was capped by a gilt ball and vane; for the cross on the spire, now so universal, was in those days confined to Roman Catholic churches.

Towards the building of the church and sustaining the parish work the corporation of Trinity Parish, with its well known generosity, gave considerable financial assistance.

It was estimated that the building alone would cost about $4,650.00. The lots cost $3,750.00, but were not paid for, as already stated, until eighteen years after.

From the records of the corporation of Trinity Church we learn that on May 8, 1806, it was resolved "that ten thousand dollars be transferred to St. Stephen's Church, and that the Committee on leases designate the proper lots to be so transferred."

On the fourteenth of November, the Committee reported, designating "one lot in Greenwich Street, and two on Warren Street;" and their action was approved.

The deed of the above property was given June 8, 1810; the consideration being one dollar. This deed was recorded December 14, 1826, in *Liber* 211, of Conveyances, page 492.

The record is as follows: "In the First Ward of the City, lot No. 15, bounded on the west by Greenwich Street, east by lot No. 14, south by lot No. 16 (as numbered on the city map), the north side being 113 feet, and the south side 111 feet, and the breadth of the lot back and front 25 feet."

"Also two lots in the Fifth Ward of the City of New York situated on Warren Street, numbered No. 329 and

No. 333 on said map, bounded on the south by lots No. 343 and No. 344, east by lot No. 328, west by lot No. 331; the length being 75 feet, and each lot, front and rear, being 25 feet."

In addition to the above generous gift of real estate (which through all these years past has been the mainstay of St. Stephen's, and has saved it from extinction), assistance in money was freely given by Trinity Parish; as the following records show:

1805—To build the Church	$ 3,000.00
1806—Real estate	10,000.00
1807—Bonds and cash	7,192.00
1813—Donation	250.00
1813—Donation to Rector	250.00
1814—To Rev. Mr. Feltus (allowance)	250.00
1819—Annual allowance of $600 to November, 1842.	
1829—Donation	1,500.00
1831—Donation	500.00
1842—Annual allowance of $300.00 to 1846.	
1847—Annual allowance of $500.00.	

Trinity Corporation also gave to St. Stephen's Parish a burial plot in Trinity Cemetery; as shown by the following extract from the minutes of the vestry of that Church, March 8th, 1852:

"Ordered that lot 791 E. in westerly division of Trinity Cemetery, be granted to the Rector, Wardens and Vestrymen of the Church of St. Stephen in the City of New York, for the use of their Rector and his successors in office for the time being, in lieu of lot 791 D. ordered to be granted to that Church on the

eighth of December last; and that the Comptroller and Clerk execute a proper deed therefor under the Corporate seal."

Trinity Cemetery extends from the west side of Amsterdam Avenue to the Hudson River, between 153rd and 155th Streets.

The new parish had a hard struggle to maintain itself, and they found themselves so greatly in debt at the end of two years that they were obliged to turn to their fostering mother for aid.

Under date of September 3rd, 1807, a petition signed by George Strebeck, Rector; Cornelius Schuyler, Warden, and William Lang, Secretary, was addressed to the corporation of Trinity Church asking money to pay their debts, also stating that John Walker, the mason who built the church, was threatening suit for his claim of $1,600.00.

Enclosed was a statement from the treasurer showing monies received and paid out, leaving a deficit of $10,942.03.

The annual rental of pews amounted to $603.75 and Sunday collections $227.00. They had on hand only $315.81 for contingent expenses, leaving but a small balance for the rector.

The petitioners asked for financial help either (1) by the granting of a further gratuity, or (2) by advancing the amount of their debt, to be repaid, or (3) by selling the donation which they were pleased some time since to set apart for them.

In December the Committee of Leases of Trinity Corporation reported "that from a statement herewith

furnished the Committee, it appears that St. Stephen's Church is indebted to sundry persons in the sum of $10,942.03.

This is the balance sheet:

Dr.

To building the church, and ground cost	$16,656.77
Interest not paid	740.76
	$17.397.53

Credit.

By Income, subscriptions among ourselves and others	$ 3,455.50
Donation from Trinity	3,000.00
Deficit	10,942.03
	$17.397.53

"From this exhibit of affairs of St. Stephen's Church, your Committee are of the opinion that it would be advisable to grant them further effectual aid, as without such assistance (from the inability of the members of the Church, they being not wealthy) it is not likely they will ever be able to extricate themselves from their difficulties, but on the contrary that their embarrassments will multiply upon them."

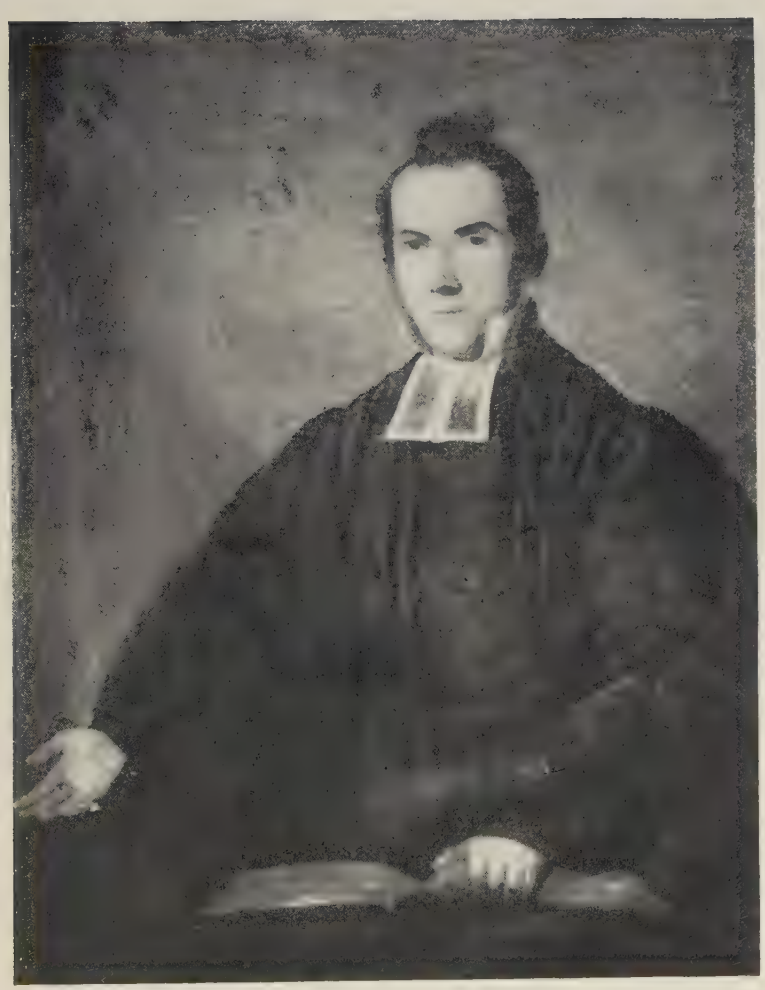
The Committee therefore recommended a donation of $7,192.00, payable partly in cash and partly in bonds.

This recommendation was approved and the petition of St. Stephen's parish for aid was granted; Trinity

Church giving them the following bonds and mortgages:

Peter Fenton's bond and mortgage with interest	$3,210.00
Isaac Coddington	1,100.00
William Maxwell	308.00
John Requa	495.00
Hugh Gaine	922.00
Cash to make up the balance	1,157.00
	$7,192.00

This gift of Trinity Church was in accordance with the generous policy which she always pursued towards newly founded parishes, not only in this city, but throughout the diocese; and many a flourishing church of today owes its salvation at a critical moment to the liberal gifts of Trinity.



Richard Channing Moore.

The Second Rector: Rev. R. C. Moore.

1809-1814

THE Rev. Richard Channing Moore was the second rector of St. Stephen's, having been chosen April 30th, 1809. He accepted the election on June 2d, and was instituted October 6th, 1809. Mr. Moore was born in New York City August 21st, 1762. His father, John Moore, was a merchant, and a member of the Provincial Assembly. The son received a classical education under Professor Leslie of King's College. Although prepared, at the age of sixteen, for admission to college, the disturbed condition of affairs in the city incident to the war had caused the college to be closed. Young Moore therefore went with his father's family to the old country seat at West Point, on the Hudson, where he remained for a period of eighteen months. Upon his return to New York City he took up the study of medicine, under Doctor Bailey, a distinguished physician and surgeon of that day. Having completed his studies, Dr. Moore established himself in New York as a practitioner of medicine. Soon after this he removed to the eastern part of Long Island. In 1784 he married Miss Christian Jones, of New York. Shortly after his marriage he relinquished the practice of medicine in order to become

a candidate for Holy Orders. Accordingly, after due preparation under his rector, he was ordained deacon in St. George's Chapel, Beekman Street, July 15th, 1787, by the Rt. Rev. Samuel Provoost, the first Bishop of the diocese (who had been consecrated on February 4th preceding by the Archbishop of Canterbury). The ordination of Dr. Moore was the first which ever took place in the diocese of New York. At that time there were only six clergymen in the diocese. The same Bishop admitted Dr. Moore to priest's orders in St. George's Chapel in September, 1787, and appointed him to the charge of Grace Church, Rye, Westchester County. After having been there for two years he accepted a call to become rector of St. Andrew's Parish, Richmond, Staten Island, and began his labors there in October, 1789. In addition to regular pastoral work in Richmond, he officiated in Perth Amboy, New Jersey, and also taught school for ten years. His wife died in April, 1796, leaving a son eight years of age, and two daughters, Christine and Eliza. The son, David, succeeded his father, in 1809, as rector of the Staten Island church.

Dr. Moore, on March 23d, 1797, took for his second wife Miss Sarah Mersereau, one of his parishioners, by whom he had six children—four daughters and two sons. Mrs. Moore died in August, 1824.

Dartmouth College, in 1805, conferred upon him the degree of Doctor in Divinity. In 1808 Dr. Moore represented the diocese of New York in General Convention, held in Baltimore, and his name appears in the Journal as chairman of the Committee on Hymnology.

Dr. Moore began his work in St. Stephen's in October, 1809, and it is an evidence of his earnest ministerial labor and popularity that after he had been rector but one year, on September 16th, 1810, he presented eighty-two candidates to the Bishop for confirmation; and the congregation of St. Stephen's had so largely increased in numbers that it was in contemplation to build another church, as a chapel of ease, to accommodate those who were unable to obtain sittings in St. Stephen's. Mr. George Warner, a warm friend, and an enthusiastic supporter of the rector, headed a subscription list; and a petition was sent to the vestry, asking their consent to, and co-operation in, the enterprise. The vestry were, however, not enthusiastic in the matter, and the project fell through.

Bishop Henshaw (first Bishop of Rhode Island), a lifelong friend of Dr. Moore, in his "Memoirs of the Bishop of Virginia," says, with reference to the condition of affairs in St. Stephen's Parish at the time Dr. Moore became rector: "It presented a forbidding and unpromising field to all, except a man of God exercising full reliance upon the promises of Him who is able from stones, 'to raise up children unto Abraham.' There were not more than thirty families connected with the congregation; and out of these there were but twenty who knelt as communicants at the Lord's Table. Such were the discouraging conditions under which Dr. Moore entered upon his new charge. But he 'despised not the day of small things,' and the Lord, who had placed him there, gave him such favor in the eyes of the people that

his congregation rapidly increased, and his whole ministerial career in New York was one of uninterrupted prosperity and success.

"At the period of which we write there were very few of the Episcopal clergy in the United States who ever held any other services than the public worship of the church, on the Lord's Day, and on some of the greater festivals. The few who had lectures and prayer-meetings in unconsecrated places were viewed with an eye of suspicion, and were subject to evil reports, as being regardless of rubrics and canons, if not utterly disaffected towards the worship and principles of the church at whose altars they served. So decided and strong was the opposition to the rector of St. Stephen's, on this score, that he was compelled to throw himself under the protection of Bishop Benjamin Moore, then the acting Bishop of New York, and said to him: 'If you will take the responsibility of saying I shall have no prayer-meetings, I will give them up.' The Bishop replied: 'Sir, I will do no such thing.' 'Then, sir,' said Dr. Moore, 'neither will I.' And from that time he continued his meetings with less difficulty."

Speaking of these meetings, which gave offense to many, because they were not recognized by the canons of the church, Dr. Moore said: "I encounter much reproach and opposition from some of my brethren on account of these meetings. But they are neither inconsistent with the principles, nor prohibited by the canons of the Church. And, although some condemn them as irregular and Methodistical, I can not, as a minister of Christ, desirous of the salvation of souls, give them up.

For I know that God's blessing is upon them. They are the nurseries of my communion."

Although Dr. Moore was a friend and an advocate of religious revivals, in the rational sense of the word, he was by no means a radical or an extremist, and looked with suspicion upon the means used to "get up a revival," as then practised by many of the sects.

Concerning the condition of the church in New York, at the time when Dr. Moore became rector of St. Stephen's, Dr. Henshaw says, "the majority of the clergy were, perhaps, more orderly than zealous, more orthodox than evangelical, more distinguished for attachment to the ritual of the Church than for a fervent and edifying mode of performing it, more intent upon guarding their folds against the inroads of enthusiasm than upon the conversion of sinners and the making of aggressive movements upon the world.

"The spirit of Dr. Moore's ministry, the measures he prosecuted for the spiritual edification of his people, and his style of preaching (whether right or wrong, about which there will be various opinions), were undoubtedly different from those most prevalent among his clerical brethren in that city."

Bishop Perry characterizes Dr. Moore as "a man of purity of life, clear and decided in his views of evangelical truth."

He is classed with those distinguished leaders of our church's history, McIlvaine, Henshaw, Hopkins, Johns, Bedell, and Tyng, "who gave to the Evangelical party strength and brilliancy and influence rarely excelled."

The Rev. Dr. Turner, writing of Dr. Moore, says

that in 1810 he preached a sermon in St. Paul's Church, Philadelphia, wherein he earnestly presented the benefits which would accrue to the Church "from the establishment of some school in which instruction in the Scriptures and theology in general, with suitable preparation for the ministry might be obtained." Together with Bishop Hobart he labored earnestly for the establishment of such a "Theological Grammar School." This was the beginning of a movement which resulted, years afterwards, in the establishment of the General Theological Seminary, by the General Convention.

Cloud and sunshine seems ever to have marked the progress of the parish. Whilst spiritual affairs under Dr. Moore were most encouraging, the congregation had to struggle against debt.

On April 8th, 1812, the Vestry determined to lay their troubles before Trinity Corporation, and ask its assistance. Aside from the statement of financial affairs which it gives, this Memorial is interesting as showing the class of people composing the parish. We quote:

"Your Memorialists would further state that their congregation is composed generally of persons from the middling and poorer classes of society. Their mite, 'tis true, is freely bestowed. But that mite is not sufficient to pay the ordinary expenses of the Church. Under such circumstances a sale of pews at public auction, your Memorialists think, would be highly inexpedient. They would be wholly monopolized by the wealthy part of this community, while many, very many, poor but good and pious persons would be driven from the dropping of the Sanctuary."

In December the clerk of the Vestry of St. Stephen's was requested to write to Trinity Corporation on the subject of their Memorial of April 8th. The following is the letter:

"David M. Clarkson, Esq.,

"Sir: By a resolution of the Board of St. Stephen's Church at their last meeting, twenty-first instant, I am requested as Clerk of that Board to bring a statement of the Imbarisments, and the causes of such Imbarisments of the said Church before you, as Chairman of a Committee to whom was referred our Petition Directed to the Corporation of Trinity Church, which you will please lay before them. Although Trinity Church has contributed much to the Relief of St. Stephen's Church, Still, there situation being such, we have been obliged to Petition again, which is now before your Committee. Sir, When the Present Rector of that Church was called their was many debts against the Church standing, which has since been paid; there was Eleven Hundred Dollars back sallery due the former Rector, which has also been Paid; about five hundred dollars to put in Order for the Preservation of the Church; there was a bond due Cornelius Ray, Esq., for the ground which the Church stands on; having no burying ground, was obliged to purchase a spot for that purpose, which cost about Thirty-five Hundred Dollars. We have had the Church insured; we have had the Streets to pave, and the Sidewalks to Flag on both sides of the Church, all of which cost a considerable sum of money, was obliged to augment our debt with Mr. Ray and take up others.

The Institution now owes about Eleven Thousand Dollars, and with Greatest Prudence and Economy can not meet it. Sir, the Interest of that money and the Sallery paid to our Rector, which is Seventeen Hundred and Fifty Dollars per annum, also one hundred dollars to the clerk of the Church, one hundred and twenty dollars to the Sexton, the Income being insufisient to meet these Demands we are anuly Obliged to Ogment our Debt.

"Sir, under these circumstances we hope you will take our case and make us as favorable Report as Possible.

"I am with Great Respect Your Friend & Humble Servant, "JOHN DRAKE,

"*Clerk of the Corp. of St. Stephen's Church.*"

"23 December 1812
New York."

In response to this appeal Trinity Corporation on February 1, 1813, granted "To St. Stephen's Church a donation of $250 for one year commencing on the 1st day of January towards the support of the Rector, and a further donation of $250 for the same year to be applied towards the payment of the annual demands of the Church."

A review of Dr. Moore's ministry in St. Stephen's would not be complete without reference to Mr. George Warner, a faithful layman, and a zealous Christian gentleman, who was an earnest supporter of the rector in all his pastoral work. Of him Dr. Moore writes: "For five years he was my affectionate companion and

kind parishioner. I have always thought that much of the success which attended my labors at St. Stephen's was owing to the efforts of my departed friend. We would walk from one end of the city to the other, visiting the sick, praying with the afflicted, and exhorting those in health to seek the Lord, and never did I hear him say he was fatigued. When indisposed myself, and under these circumstances incapable of visiting the children of sorrow, I would send the applicant to George Warner, and satisfy myself that the object would be as fully answered as if I had attended in person."

Mr. Warner was a man of fortune and was highly esteemed for his integrity, and held high offices in the city and the state. He devoted his wealth and influence and personal labors to the cause of piety and the Church, and was fond of extemporaneous prayer in social meetings, which he was always eager to conduct. He was a constant visitor among the sick and afflicted, and as a layman he was self-denying, benevolent, and burning with zeal; so that the rector believed that he had more assistance from him in his parish work, than would have resulted from a curate or an assistant minister.

It was these "Society Meetings," conducted by Mr. Warner and the rector, without the use of the Church's form of prayer and ritual, which gave offence to Churchmen of the opposite school.

Under Dr. Moore's ministry the Lord's work was greatly blessed, and prospered; and the loss to St. Stephen's Parish when he resigned his charge was severely felt.

The influence which he had exerted over its members

for a space of five years, his devotion to the sick and afflicted and his genial presence on all occasions of rejoicing, left a deep impress upon the parish.

But the Lord had a larger field of labor for this faithful servant. At this time the diocese of Virginia, from many causes, was in a very deplorable spiritual condition. It required a man of eminent ability and Godly spirit to stem the tide of infidelity and indifference to sacred things, and to win back, by gentle means, both clergy and laity to the support of the church's ritual and teachings. As indicating the low tide of religion at that time, we may note the fact that its diocesan convention had not met for seven years.

In May, 1814, when the Virginia Convention did finally meet, it was made known that Dr. Moore had received and accepted a call to become rector of the Monumental Church in Richmond; whereupon the Convention proceeded to the election of a Bishop, and every vote, save one, was cast for Dr. Moore. At this time there were but four active Bishops in the United States.

On May 18th, 1814, Dr. Moore was consecrated in St. James' Church, Philadelphia, by Bishop White, assisted by Bishops Hobart, Griswold, and Dehon. On May 24th, 1814, he resigned the rectorship of St. Stephen's Parish.

Bishop Meade says that on the occasion of his nomination for the bishopric of Virginia, "some objections were privately made to Dr. Moore. It was said that Bishop Hobart had complaints against him for some irregularities in carrying on the work of the ministry, and that he was somewhat Methodistical. It so happen-

Rt. Rev. Richard Channing Moore.
(Second Bishop of Virginia.)

ed, however, that Bishop Hobart had written a most favorable letter concerning Dr. Moore to some one present, which, being shown, all opposition was silenced, and he was unanimously elected Bishop of the Diocese of Virginia."

During Dr. Moore's rectorate of St. Stephen's, we find no published report of his official acts in the Convention journals. From the old parish register (beginning September 4th, 1809, previous pages missing), we learn that Dr. Moore baptized 382 children, and 42 adults, making a total of 424.

The diocese of Virginia may well bless St. Stephen's for parting with so wise and noble a man to become its Bishop. The trials he experienced in the work of a great city parish were lessons by which he profited in his arduous labors among a people who had become careless and indifferent to the demands of religion. Religious life revived under his godly administrations, and Virginia made haste to redeem the position she had once held in the Church's work. For twenty-seven years Bishop Moore labored among the people unsparingly.

On November 11th, 1841, the good Bishop obeyed the Master's call to "go up higher." He died in Lynchburg, while on a visitation to the parish there, and was buried in Richmond. Upon the monument erected over his remains, by the vestry of his parish, is this testimony to his labors: "In the Convention that called him to the Episcopate, there were only seven members. At the time of his death there were ninety-five clergy in the diocese of Virginia."

Parish Records.

THE early parish records were very loosely kept. The earliest register in the possession of the vestry bears date 1809, and begins with a record of Dr. Moore's official acts. From June 4th, 1809, to June 5th, 1814, Dr. Moore baptized 382 children and 42 adults. There is no record of Mr. Strebeck's official acts, but we gather from his reports to the Diocesan Convention the record given in the appendix, extending from May, 1805, to April, 1809.

It seems surprising that a man of Dr. Moore's presumable care, and known faithfulness in discharge of the work of the parish, should not have realized the importance of accurate detail in the matter of public records. In the main his register is regularly kept, but details of importance are lacking.

For instance, in the record of baptisms, we find an entry, October 1st, 1809: "Baptized two black children." September 7: "Baptized Thomas Jefferson, son of James Dobbin," but who the mother was is not recorded; neither is there any date of birth.

Later on we have recorded the baptism of "Mary, William and Urania, children of Urania Potter;" but whilst in this instance all credit is given to the mother, the father seems to have been overlooked.

Again, November 14th, we have the baptism of

"—— Carter (adult)." Very interesting, no doubt, and sufficient to identify the party if there were no other of that name in existence. But John (?) or Mary (?) Carter, as the case might be, could hardly expect to prove either baptism or Christian name on such a record alone.

December 24th: "Mrs. Wilson and child" were baptized. Was the child male or female? Had it no name, as well as no father?

January: "Mrs. Leader's child" is the only record. Did the child wander in and get a name all by itself? and was the mother not living and the father a nonentity?

Again, when Reuben Bartow was baptized, for all that we can gain from the record, it can not be learned whether he was an infant or an adult, or who were his parents.

In a time when there were two thousand free negroes and three thousand slaves in the city, it is not surprising to find a list of colored parishioners kept separate from the whites. Therefore when Benjamin Brooks and Diana Onderdonk were married, they were very naturally bracketed as "blacks."

On December 25th we find the marriage recorded of "—— Woopindale." We hope the groom had a blushing bride, or that Miss Woopindale found a worthy swain waiting for her at the altar; but just "who is who," it would be difficult to determine from the record of this nuptial ceremony.

* * *

Passing from the record of the living to that of the dead, we find a deplorable state of things. In the graveyard adjoining the church there were buried nearly two thousand dead of whom no record can be obtained. Again and again application has been made to the authorities of the church, by friends seeking information of those believed to have been buried in St. Stephen's graveyard in earlier years, but without success.

It was formerly the custom in America, as in the old country, to bury the dead in the yard attached to the parish church to which they belonged. In consequence we find that, in New York, all churches of prominence had connected with them cemeteries, containing family vaults in large numbers. This was the case with St. Stephen's, and a plot of ground on Chrystie Street, south of the church, was laid out as a place for burial. Quite an addition to the income of the parish was obtained from this source.

Burials within the city limits were permitted until 1822, the year marked by the second terrible scourge of yellow fever. After that date burials in private grounds were forbidden by a city ordinance, and public cemeteries were established in the northern part of the city.

Several correspondents allude to the graveyard in Chrystie Street, its many white marble headstones, prominent day and night, making it a noticeable feature. For more than fifty years it received the dead of the city; and probably more than 3,000 interments were made therein, not including those in family vaults.

Long Island became largely the burying ground of

the New York dead, on account of its extensive fields and its ease of access.

The Rev. Dr. Feltus and his wife were buried beneath the chancel of St. Stephen's Church, in 1828. In October, 1866, their bodies were transferred to Greenwood Cemetery, where they were re-interred, in Lot No. 5518, Section No. 45.

When, in 1866, the property in Chrystie Street was sold, St. Stephen's vestry attended to the removal of all the bodies from the church graveyard which had not been claimed by friends.

Through the generosity of William Miles, 136 Keep Street, Brooklyn, a vestryman of St. Stephen's, a gift of lots for the re-interment of the bodies was made to the parish. These lots were in Cypress Hill Cemetery, Long Island.

Four of these lots are designated by deed January 21st, 1866, viz., Section 14, Nos. 265, 266, 267, and 268.

Two lots are shown by deed January 15th, 1867; Section 14, Nos. 263, 264.

The only known separate interment is that of Joseph Titus, aged 72, May 21st, 1868, in Lot No. 263.

The record of 234 names given in the Appendix is taken from the books of the Cemetery. In addition to this number, two thousand unrecognized bodies were buried there in a common trench, in 1867.

The large number of burials in St. Stephen's churchyard of which no names are recorded, is doubtless due to the fact that the city was early swept by scourges of Asiatic cholera and yellow fever, and the dead were

buried as quickly as possible and without due care or formality. Yellow fever raged in 1819 and again broke out in 1822. The lower part of the city was fenced off, and families fled in large numbers to the villages of Chelsea, Greenwich, Bloomingdale and Harlem, leaving the dead in the city to be buried by hirelings.

Henry James Feltus.

The Third Rector: Rev. Henry J. Feltus.

1814-1828

THE Rev. Henry James Feltus was elected rector upon the resignation of Dr. Moore. He declined the call, and was a second time elected, with the offer of increased salary. On June 8th, 1814, he signified his acceptance, and later was duly instituted. Mr. Feltus was, at the time, rector of the only Episcopal Church in Brooklyn—St. Ann's. He was an Irishman, and was held in high esteem by his people, both on account of his genial and social manner, and his devotion to parish duties. He is described as a gentleman of the old school, possessing beauty of person, as well as benevolence of character.

Mr. Feltus was born in Dublin, 1775, and emigrated to America, in 1795. His father having died some years before, his mother, to support her children, taught a school for young ladies. Whilst a young man Mr. Feltus became a member of the Methodist communion, and was brought under the influence of Rev. John Wesley, Dr. Coke and Adam Clarke—the last his particular friend. Referring to this connection with the Methodists, Mr. Feltus says in a published pamphlet entitled "Historical Documents and Critical Remarks" (1820): "The writer himself in early life (while a lad)

experienced in some degree the force of sectarian principles (not of dangerous error), abstracting him for a *short time* from the bosom of his parent church."

In 1794 he married Miss Martha Ryan, and the following year emigrated with his bride, arriving in New York July 4th, 1795.

Soon thereafter he settled at Elizabethtown, N. J., and was engaged in teaching school, and preaching among the Methodists. Later, he moved to New York, and took charge of the Academy belonging to the Methodist Episcopal Church, in the upper part of New York City.

Mr. Feltus was ordained deacon in the Episcopal Church by Bishop White, of Pennsylvania, in 1801. By invitation of the vestry of Trinity Church, Swedesboro, N. J., the Rev. Mr. Feltus officiated for them on Christmas Day, that same year.

The records of the vestry say that they communicated with Mr. Feltus, " who promised to settle with us towards the latter part of April or first of May next." His first recorded ministerial act in that parish was a baptism, May 2d, 1802.

The present rector of Trinity Church, Rev. George S. Sutton, writes: " His rectorship seems to have been a very successful and happy one, and the parish gave him up very reluctantly. The list of baptisms, marriages, and funerals is a long one. There is nothing to indicate what services were held in the church outside of the Holy Communion, which was celebrated at Easter, Whitsuntide, in the Autumn, and at Christmas. Confirmation was never ministered in the parish until the

time of the Rev. Simon Wilmer (May 20th, 1809), when Bishop White confirmed 251 persons. Mr. Feltus thoroughly repaired and repainted the church inside and outside, and left the parish in much improved condition, materially and spiritually."

In 1807 the Rev. Mr. Feltus accepted a call to the vacant rectorship of St. Ann's Church, Brooklyn, N. Y.

From a history of St. Ann's Church (F. G. Fish), published in 1841, we derive some particulars of his ministry.

" His administrations were greatly to the satisfaction of his flock. His unremitting attention to parochial duties, and his cheerful attendance upon, and affectionate demeanor towards, the sick and dying, together with his popular talents as a preacher, obtained for him, in a large degree, the esteem and love of his people. He had the happiness of forming a close intimacy with, and a strong attachment for, many of the congregation and others, which continued to the end of his life."

In 1812 the New York Diocesan Convention debated the question as to the right of Bishop Provoost (who had resigned in 1801 his jurisdiction as Bishop of New York) to exercise Episcopal authority, after the consecration of his successor (Bishop Benjamin Moore). Mr. Feltus, Dr. Harris, and Dr. Moore were excused from voting upon the preamble and resolutions, which rejected Bishop Provoost's claim; and they always adhered to the opinion that Bishop Provoost was their lawful diocesan.

The Rev. Dr. Price, in his historical sketch of St. Stephen's Parish, delivered at the closing services in the

old church, on the first Sunday in July, 1866, thus alludes to his predecessor.

" Dr. Feltus was held in deservedly high estimation by all who knew him. He had all the better qualities of an Irish gentleman. He had the national vivacity, wit, quickness of apprehension, readiness in retort, enjoyment of a good joke; and, at the same time, a most devoted attachment to his clerical duties, and a most popular method of discharging them.

" He was fond of his books, but no less fond of social life; so that he was equally interesting in the pulpit and out of it. I am more and more persuaded every day that he was not taken from this parish before he had made a mark upon it, never to be effaced. If it were lawful to *envy*, then such a life, and such a death, might well be the subject of envy. On the whole, he was a man distinguished for the blessings he had instrumentally conferred on others, and for the blessings divine Providence had conferred on him."

Dr. Price also relates an anecdote of Dr. Feltus which illustrates the humorous side of his character.

"A contested election on some point supposed to involve materially the interests of the rector was expected at Easter. The feeling in the parish was at boiling temperature. The ladies, as usual, did not fail to sympathize. Accordingly the mass of females, with more zeal than order, presented themselves at the polls and offered their ballots. Dr. Feltus, as presiding officer, was embarrassed; on a moment's thought, however, he saved his gallantry by accepting the ballots, and his submission to law, by quietly putting the ballots under the table."

It was during his rectorship, in 1823, that a scheme to build a new St. Stephen's Church in the Bowery was considered, but was finally abandoned. The same year we find that a lot adjoining the church was purchased by Philip Hone, Esq.

Mrs. Feltus was a woman of uncommon excellence and filled most satisfactorily her station as a minister's wife. She died in 1816, having been the mother of fourteen children. Her funeral took place from the church and her remains were placed in a vault under the chancel; and in 1866 were re-interred in Greenwood Cemetery.

Mr. Feltus was prominent among the clergy of the diocese, and was for many years a member of the "Committee of the Protestant Episcopal Church for Propagating the Gospel in the State of New York." He was also the preacher of the sermon before the Diocesan Convention in October, 1809.

In 1817, October 31st, Mr. Feltus assisted in the grand service at St. Paul's Chapel in commemoration of the three hundredth anniversary of the German Reformation.

It is a pleasure to note the high esteem in which Mr. Feltus was finally held by the Bishop, and his clerical brethren, for he had very much to contend with when he came into the diocese. Among a certain class in the city the prejudice against Evangelical Churchmen was very strong, and some hard things were said about Mr. Feltus, which were designed to prevent his settling in Brooklyn; as also there had been like opposition to Dr. Moore, on the ground of churchmanship.

A petition from some of the clergy was addressed to

Bishop Hobart that Mr. Feltus be not received into the diocese. One of the charges was that he declined an invitation to become an " assistant minister " of a certain parish, unless he were made "associate rector," and by so doing it was thought that he disparaged the dignity of the former office. He was also accused of " having been violent in language and abusive of the Protestant Episcopal Church, whilst he was a Methodist; and after ordination he was accused of mutilating the liturgy and using extemporaneous prayers." Notwithstanding this opposition of his brethren, the vestry of St. Ann's, Brooklyn, insisted upon his coming to them as their rector.

Mr. Feltus was much beloved by his parishioners, gained the respect of his clerical brethren, and a friendship formed with Bishop Hobart steadily increased, so that he became one of his warmest admirers and supporters.

In 1815 the vestry found themselves again embarrassed by a debt of $11,000.00 and the necessity of raising $3,000.00 annually to pay current expenses. Whereupon a Memorial was addressed to Trinity Church Corporation asking their further assistance. This Memorial was signed by Henry J. Feltus, James Smith, John Drake, Moses Jarvis, James Scott, Daniel Mersereau, David Marsh, Abraham Van Boskerck, Eliud Davis, Teunis Bergh, Andrew Yelverton. After stating the financial condition the Memorial continues: "The very ground upon which our church stands is not our own. It has never yet been deeded to us, because it has never yet been paid for; and the pent-up situation

of the building with a common stable behind within arm's reach of the altar-window and sloping roof of the vestry room and altar recess, threatens the whole with destruction by fire."

There is no record as to the action taken upon this Memorial.

Under date of April 19th, 1819, Mr. Mersereau addressed a letter in behalf of the vestry, to the Comptroller of Trinity Corporation in which he says: "The building of St. Stephen's was put up in such haste and with such poor material, that six years ago the ceiling was dangerous from the rapid decay of the timber, and was attached to the roof by iron clamps at an expense of £500. During the last winter the whole mass has given away, and the frame of the ceiling so sunk by decay from the walls, that part of the plaster has fallen, and the timbers so gone that it must be taken down. The lower floor is so rotten in many places that boards have been laid over to enable families to use their seats, and many pews are kept up by temporary wedges. Such was the utter decay of the chancel, the foundation of the pulpit and desk and the floor about the altar that in the last year we had to make them entirely anew."

The year following (1820) the church was in such bad condition that the alternative confronted the vestry of abandoning the old church and building a new one, or spending considerable money in repairing the old building. An effort was made to build a new church in the neighborhood, and sell the old church and lots, provided that some assistance could be had from Trinity. Three lots in the Bowery had been offered by Mr.

Rhinelander for the building of the new church. This project did not meet with favor from Trinity, and otherwise it was impossible to raise the money requisite to buy the lots and build. The only alternative was to repair the old church, which was accordingly done; and the building was again occupied in the Fall of 1821. A public sale of pews took place that year, and the two years following; so that few pews now remained in the hands of the vestry.

Added to their other misfortunes, new streets were laid out in that part of the city and the burying-ground was cut in two, so that it became necessary to buy additional lots in the neighborhood and remove some of the bodies from their resting place. This entailed considerable expense upon the parish, and in 1829 the parish found itself again in debt to the amount of $10,000. A committee of the vestry consisting of W. N. Chadwick, Clerk, and Foster Nostrand, Treasurer, laid their sad condition before Trinity Church, and stated that the present income of the parish was $2,825.00, their expenses $3,613.00, leaving a deficit of $788.00 for the year.

It was about this time, because St. Stephen's Church had no free sittings, a movement was made by Mr. Christian Bergh a wealthy shipbuilder to found a "Free Church" on the East side of the city. Although he received warm expressions of sympathy at this attempt, it is probable that sufficient financial support was not forthcoming, as the church was not built. The Church of the Epiphany, Staunton Street, erected in 1833, was the first to have its sittings permanently free.

That Mr. Feltus sometimes courted the Muses is evidenced by the following acrostic, which he composed and sent to Bishop Hobart on New Year's Day, 1821.*

I wish you happy; free from care your mind,
O r only for the Church to feel concern.
H ere, while on earth, in this your pleasure find
N or other hopes, nor other fears alarm.

H is constant love that watched your early days,
E ach *painful, trying hour* shall still attend.
N or doubt His faithfulness; tho' dark His ways,
R esign your cause to Him, and He 'll defend,
Y our path shall thus be peaceful to the end.

H ow great the trust! to feed the Flock of God,
O 'er which the Holy Ghost has fixed your care.
B lest charge! The Church He purchas'd with his Blood.
A nd still her cause defend, and in her honor share.
R est in the confidence of your brethren here,
T ill, in that brighter world, we all appear.
January 1st, 1821. H. J. F.

In the Journal of the New York Diocesan Convention of 1822 and thereafter in all public documents, we find that Mr. Feltus is recorded as having received the degree of Doctor in Divinity. We have not, however, been able to ascertain which college so honored him.

The Divinity School of the "Protestant Episcopal Theological Educational Society in the State of New

* History of the Parish of Trinity Church, Dix. Vol. III, p. 191.

York" was opened in New York City, May 18th, 1821, with four students in attendance. Henry J. Feltus was appointed its librarian.

Dr. Feltus never lost an opportunity of expressing his loyalty to, and affection for, his Bishop. When, on September 24th, 1823, Bishop Hobart sailed for Europe, in the packet-ship "*Meteor*," Dr. Feltus was among the number of clergymen who signed an address bidding the Bishop farewell and God-speed; and with others accompanied him to the ship.

On May 27th, 1824, the parish of All Saints was organized, and services were held in a small wooden structure in Grand near Pitt Streets, October 10th, 1824. It accommodated about four hundred people.

Three years later the corner-stone of the present building in Henry Street was laid by Bishop Hobart. This church was so near St. Stephen's, and in the neighborhood where many of its parishioners had their residences, that Dr. Feltus reported to the Diocesan Convention that it was necessary to revise his list of communicants, " as many who had been attendants at St. Stephen's would unite with All Saints' Church."

Governor Clinton died in February, 1828. He had been Mayor of New York and Governor of the State. It was proper that the city where he made his home should do him honor. The Common Council of the city passed a resolution requesting the clergy "to notice the event in an appropriate and solemn manner in their respective churches," on Sunday.

The Rev. Dr. Feltus voiced the strong feeling of the people in a letter to Bishop Hobart.*

* History of the Parish of Trinity Church, Dix. Vol. III, p. 448.

"*Friday evg., 15, 1828.*

"My Dear Bishop:—Permit me to suggest in private *confidence* to you, whether it would not contribute much usefulness, should *you think proper*, publicly by the papers (say on the morrow), to call your clergy together on Monday, for the purpose of adopting measures to express our deep regret for the loss of that great statesman and scholar, Governor Clinton. In my opinion the nation has lost no such man since the death of Washington.

"Such a measure coming *from you*, directing your clergy to this subject in their churches on Sunday week, will secure to you an honour which I think your own, but which may be claimed or directed from some other quarter.

"Affecty. yrs.,

"H. J. Feltus."

Bishop Hobart, however, was inflexible in his determination that the clergy under his charge should not comply with such request of the Common Council, or any other secular body; giving as his reasons that "the studious separation of the church from the state, which characterizes our republican constitution, is designed to prevent religion and its ministers from being made subservient to the views of those who, from time to time, may administer public affairs."

During Dr. Feltus' rectorship St. Stephen's was in a flourishing condition, and maintained its position as one of the leading parishes in the city. He was indefatigable as a pastor, fond of children, and beloved by all.

After having given the best years of his life to the

work in St. Stephen's, he was taken away in the full vigor of manhood.

His official parish record shows 1432 baptisms, and 501 marriages.

Dr. Feltus died after a brief illness, on Sunday evening, August 24th, 1828, having been fourteen years rector of St. Stephen's, and was buried at five o'clock, in the afternoon of Monday, August 25th. His funeral took place from the church, and was attended by a large number of clergy and people. The Rev. Dr. Benjamin T. Onderdonk, of Trinity Church, delivered an impressive address.

The pallbearers were the Rev. Drs. Harris, Lyell, Barry, Wainwright, Berrian, Milnor, and Creighton; and the officiating clergy were the Rev. Drs. Wainwright, Lyell, and Milnor.

The interment was beneath the chancel of the church.

The Christian Journal of September, 1828, says:

"In constant spiritual communion with his God and Savior, and in constant manifestation of the faith and hope and charity of the Gospel, he bore with exemplary patience and resignation, unusually protracted debility and suffering, and waited with calmness for the hour of his release. At length that hour came. God's holy day, which had nearly all been spent by him on earth, was closed in Paradise. It was made for him indeed a day of rest—rest from the labors of the church below, and a call to the blessed services of the church in Heaven.

"On the following day, his mortal part was deposited with the appointed hallowed rites, and in the presence of an immense concourse of weeping brethren, parishioners,

and friends, beneath the chancel of his own church, and in the same grave which twelve years before had received the remains of the wife he dearly loved."

The following obituary is taken from the New York *Evening Post*, August 27th, 1828: "The funeral was attended with unusual solemnity. The clergy of the city, the congregation of St. Stephen's Church, and his numerous acquaintances and the citizens generally, walked in procession from his house in the Bowery, corner of Hester Street, to the church, where the service was performed by Dr. Milnor, assisted by Dr. Lyell, and an excellent address delivered by Dr. Onderdonk. A funeral anthem was performed by the choir, and the chants delivered by the organ, the church being dressed in black, and the muffled bell tolling mournfully while the long train of lamenting friends was following the corpse to the house appointed for all flesh.

"Dr. Feltus had risen to considerable eminence as a preacher, from the vigor of his native genius, and unassisted exertions, having commenced his arduous calling in the city of Dublin, at the early age of eighteen, in the Methodist persuasion.

"A severe attack of cholera morbus, with a relapse, had produced inflammation beyond the reach of human art.

"At the election this spring he was chosen Deputy Grand Master of the Grand Lodge of Free Masons in this State, but declined, preferring the station of Grand Chaplain, which he had filled many years."

In the *Morning Courier* of September 1st, 1828, is this poetical tribute to Dr. Feltus:

"Still be thy step, nor speak above thy breath,
For here, relentless, reigns the tyrant—Death!
See, on yon couch, that venerated form
Is bowed by sickness' overwhelming storm.
What shriek is that? 'T is of his kindred dear,
Who shriek to find the bolt, they knew so near,
Already fallen. And is that spirit gone,
Which here so lately and so brightly shone?
Alas, it is! It takes its heavenward flight,
And leaves us shrouded in the gloom of night.
The voice which we so often gladly heard
Expound the truth of God's own heavenly word—
That voice which oft in benedictal prayer
We 've heard; that voice which warned us to beware
The depths of sin; that oft the mourner's tear
Has wiped away—we ne'er again shall hear!
What pangs the bosoms of his offspring rend;
They in their father, lose their kindest friend.
Poor orphans! Subjects of a father's care,
No mother have, their woes, their joys to share.
His little flock now cry, 'Our shepherd's gone'!
And they his loss will ever sadly mourn.
His presence here was but from heaven a loan,
And now it claims from us naught but its own."

—*Arbaces.*

Bishop Hobart was absent from the city, being on a visitation in the western part of his diocese, at the time Dr. Feltus died. In his address to the Diocesan Convention in Trinity Church, New York, October, 1828, the Bishop pays this worthy tribute to him:

"The news of the death of the Rev. Henry J. Feltus, D. D., the rector of St. Stephen's Church, in this city, whom I had left in health and spirits, reached me, during my late visitation, in August last. He was for many years the exemplary, diligent, and faithful pastor of a numerous and respectable congregation, and received, as he merited, their devoted attachment. A public loss to the church to which he was sincerely attached, and for whose interests he diligently labored, I must consider his death a private loss to me; having received from him, since his settlement in the city, the uniform expressions of kindness and confidence. He was removed from the scene of his usefulness in the full vigor of health, and not much advanced beyond the prime of life, and this dispensation of Providence is a forcible call on all, and especially on his brethren, to cherish the constant recollection of the uncertainty of the time when they shall be summoned to give an account of their stewardship."

The Rev. Dr. Anthon thus speaks of his predecessor, the Rev. Dr. Feltus: "The rector must be permitted to observe, that he has marked with great satisfaction the affectionate veneration in which the memory of his revered predecessor is held by the congregation. His work is done; but (to use the words of Bishop Horne), 'the memorials of his name and of his good deeds' will long remain in this parish, 'fresh as the morning breeze, and fragrant as the flower of the spring.'"

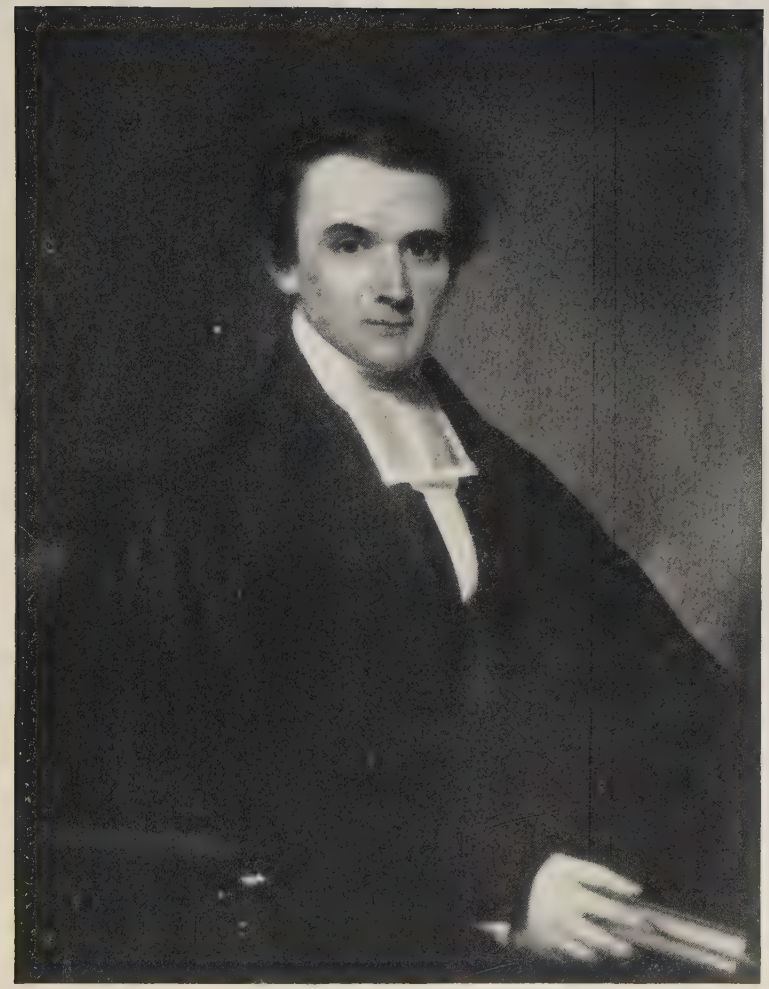
After the death of Dr. Feltus the parish remained without a rector for nearly six months. Naturally during that time, interest in the parish began to wane, and many took the opportunity to go to the neighboring

church of All Saints, in Henry Street, and to the new St. Thomas, in Houston Street.

On October 5th, 1828, Bishop Hobart held an ordination service at St. Stephen's Church, and ordained the Rev. Antoine Verren priest. He was the rector-elect of the French Church du St. Esprit.

The Rev. Dr. Dix says: "In Bishop Hobart's time, the clergy, in going to or from church, and in visitation of the sick, were expected to appear in cassock, gown, bands, scarf, and white silk gloves. When a funeral scarf of linen was presented to a clergyman, he was always expected to wear it in the pulpit the following Sunday. Dr. Wainwright was the first to depart from the custom of wearing gloves with the fore finger of the right hand glove slit or cut off so as to enable the clergyman to turn over the leaves of the prayer book and the sheets of his sermon."

In November the vestry called the Rev. Levi S. Ives, then rector of St. Luke's Church in Hudson Street, but he declined. In December the Rev. John Henry Hopkins, rector of Trinity Church, Pittsburg, Pa., was asked to accept the rectorship. He also declined. Four years afterwards he was consecrated Bishop of Vermont; and in 1865 he became the Presiding Bishop of the Episcopal Church.



Henry Anthon.

The Fourth Rector: Rev. Henry Anthon.

1829-1831

HENRY ANTHON was born in New York at 11 Broad Street, on March 11th, 1795. He graduated from Columbia College in the class of 1813. On September 29th, 1816, he was ordained deacon in Trinity Church, New York, by Bishop Hobart, and was placed in charge of St. Paul's Church, Red Hook, and adjacent villages. On the 27th of May, 1819, he was ordained priest by Bishop Hobart, in the new church at Red Hook, which was also consecrated the same day; and of which parish he was then made rector.

In 1819 Mr. Anthon married Miss Emilia Corré, daughter of Joseph Corré, of New York, and went to South Carolina, where he remained two years, in order to benefit his health; assuming no parochial charge.

In 1821 he was elected rector of Trinity Church, Utica, N. Y. Columbia, his alma mater, in 1832, conferred upon him the degree of Doctor in Divinity. Shortly thereafter he was elected Secretary of the Board of Trustees of the General Theological Seminary; and also Professor of Pastoral Theology and Pulpit Eloquence, in that institution. Hobart College elected him trustee in 1825.

Mr. Anthon received calls to become rector of St.

Thomas' Church, New York; Christ Church, Hartford; and St. James' Church, Philadelphia; all of which he declined. St. Stephen's Church, however, was more fortunate than these, for having elected Mr. Anthon its rector, January 8th, 1829, he accepted the call on January 19th, and was instituted on May 17th, 1829. His daughter Charlotte Ann was born in St. Stephen's rectory, January 22d, 1830, and baptized in the church, August 1st, 1830. After a short rectorship he resigned, on January 17th, 1831, to become an assistant minister of Trinity Church, New York.

The Rev. Mr. Anthon, upon assuming charge of St. Stephen's, in May, 1829, began a systematic classification of the communicants and the Sunday School children. He found a register of 400 Sunday scholars, with an attendance of 130. The following year the Rev. Francis L. Hawks, who had succeeded Mr. Anthon, bears this testimony to the efficiency of his predecessor:

"The whole number of pupils on the register of the Sunday School is 836; they are divided as follows:

"*First.* The Sunday School organized by Mr. Anthon, which now contains 554 pupils, under the charge of two superintendents and thirty teachers. This branch is very comfortably accommodated in the spacious public school room near the church, which has been obtained for the purpose.

"*Secondly.* An Infant School, commenced in May last, which contains 120 children, under the charge of a pious and competent mistress. This school is open on every day in the week, except Saturday, and the instruction is gratuitous to more than 100 of the children. A

room has been procured near the church, and by the benevolent kindness of a few pious members of the congregation, this branch is supported at the small expense of $200 per annum. Of the children, some are orphans, and the residue are, for the most part, the offspring of the poor members of the congregation.

" *Thirdly.* A school of blacks (both adults and children), containing 42 pupils, under the care of a superintendent and five teachers. This branch is provided with its own school room; it has been established but two months, and has reasonable expectations of a large increase in numbers.

" The average attendance in these schools is 400. Besides these, there is a class of 20 promoted from among the most deserving pupils of the first department mentioned above. This is under the immediate care of the rector, and meets him for recitation every Sunday. From this class teachers are supplied, and vacancies in it are immediately filled from the superintendent's list of those who are most worthy of a place in it.

" In addition, it is proper to state that there is a class of 100 catechumens, composed of children in the congregation, who do not belong to any of the foregoing schools. To these, one hour of every Lord's Day is devoted; they are examined in the church upon the catechism, which is accompanied with familiar explanations. Portions of the New Testament (principally narrative) are also read and explained to them, and these explanations they are expected on the next Lord's Day to repeat to the rector. As these children are regularly receiving religious instruction on Sunday, it is thought fit to class

them among the Sunday scholars, and they accordingly make a part of the number (836) reported above.

"There is a Bible class of 100 adults, which meets the rector weekly. This class is but a continuation of that established by Mr. Anthon. The best comment on its value, is the fact, that nearly all of the younger communicants (including almost every teacher in the Sunday schools) have come out of this class."

Although this statement shows the strength of the Sunday School work as carried on by Dr. Hawks, it must be remembered that it was built upon the foundation wisely laid by Mr. Anthon.

At the General Convention of 1832, in New York, Dr. Anthon was elected Secretary of the House of Deputies.

Dr. Anthon was elected to the rectorship of St. Mark's in the Bowery, in 1836; he accepted at once, and was instituted. He continued rector of St. Mark's until his decease in 1861.

"In person Dr. Anthon was small, with dark hair and eyes; in later years his hair turned white. He was of a nervous temperament, tenacious of his principles, energetic in carrying them out, and unflinching in the performance of duty." Bishop Eastburn thus speaks of his power in the pulpit: "He was serious, simple, and earnest. One of his discourses, which I heard him deliver from the pulpit of St. Stephen's, soon after he came to New York, has remained with me ever since. It was on the Parable of the Sower; and I recollect not only the pleasure I received from the terse, chaste, and perspicuous diction in which he clothed his thoughts, but the edification with which I left the church."

Dr. Anthon, while assistant at Trinity Church, became closely associated with Bishop Hobart, and was one of his warmest supporters in the ecclesiastical differences which then disturbed the diocese.

After his election to St. Mark's Church (which was strongly Evangelical) Dr. Anthon associated more generally with the clergy of that school, and finally withdrew entirely from the ranks of the High Church party.

He was one of the founders of the Protestant Episcopal Society for the Promotion of Evangelical Knowledge, in 1849; and of the American Church Missionary Society, in 1860.

In the Memorial volume issued by the vestry of St. Mark's, in 1899, it is stated:

"Dr. Anthon's opinions had been gradually undergoing a change. He had begun his ministry under the powerful influence of Bishop Hobart, and his associations were still with the party of which the Bishop had been the head, but he was gradually abandoning the exclusive grounds upon which he had formerly stood, and his public protest against the ordination of Arthur Carey severed him from his old associates. He was fiercely assailed in the press and elsewhere, but went on his way undaunted, and was cheered by the knowledge that those who knew him best approved of his actions."

Alluding to this change of belief in Dr. Anthon, his friend Bishop Eastburn says:

"The great convulsion of the Carey ordination threw him completely off from all his old ecclesiastical connections, and placed him necessarily and finally upon the opposing side. His High Church stand he had taken

as a faithful man, and one who feared God above many, and he was slow and reluctant to cast it off. But never was there a man of a more frank and candid spirit, more open to conviction, or more unhesitating and instant in renouncing and retracing his path, however chosen, when he saw it to be erroneous or unsafe."

He was the founder and editor of *The Protestant Churchman*, the organ of the Evangelical party.

Dr. Anthon died Saturday noon, January 5th, 1861, and was buried in St. Mark's churchyard. Soon after his death the vestry voted that the new "Mission Chapel," in 48th Street, which Dr. Anthon had founded and had been deeply interested in, should be consecrated as the "Anthon Memorial Church," in perpetuation of the fact that mainly through his influence and endeavors that church was erected by the vestry of St. Mark's.

Upon a white marble tablet on a black background placed by the wardens and vestrymen on the north wall of St. Mark's Church, above the door, east of the chancel, is this testimony to Dr. Anthon:

"A faithful minister of the Lord Jesus Christ, a devoted son of the Protestant Episcopal Church, a Catholic Christian, a good citizen, an honest man. His life was an example of singular purity, and consistency. As he lived and labored for Christ, so he died in the full faith and hope of His gospel. '*He was a faithful man and feared God above many.*' Nehemiah vii. 2."

A portrait bust of the rector, in relief, is on the top of the tablet.

The portrait of Dr. Anthon, which we here give, is from the Memorial of St. Mark's and is a reproduction

of the oil painting in the vestry of that Church, permission to copy which was kindly given by the rector.

* * *

In reading the journals of the earlier Conventions of our church, one is struck by the strong hand the Convention held over its members. Every clergyman entitled to a seat was required to attend its sessions. The names were published in the journal each year, of the clergymen and of the delegates *who had failed to attend.* At the convention, the year following, clergymen who had been absent the year previous were obliged to publicly state the reason for their absence, to the satisfaction of the Convention, and be excused.

Moreover, parishes which did not make the canonical contributions each year were blacklisted. Thus in the journals from 1824 to 1828 we find St. Stephen's Parish in the list as not having contributed to either Episcopal or Diocesan Funds. It seems to have contributed to the Missionary Fund, however, " by a society."

This neglect of compliance with the canon continued during the rectorship of Dr. Feltus. Upon the accession of the Rev. Dr. Anthon, the parish began to fulfil its duty in this matter, and ever thereafter took an annual collection for all canonical objects.

Dr. Anthon says: " It is confidently believed that the requisitions of the church in this matter will be cheerfully complied with for the future."

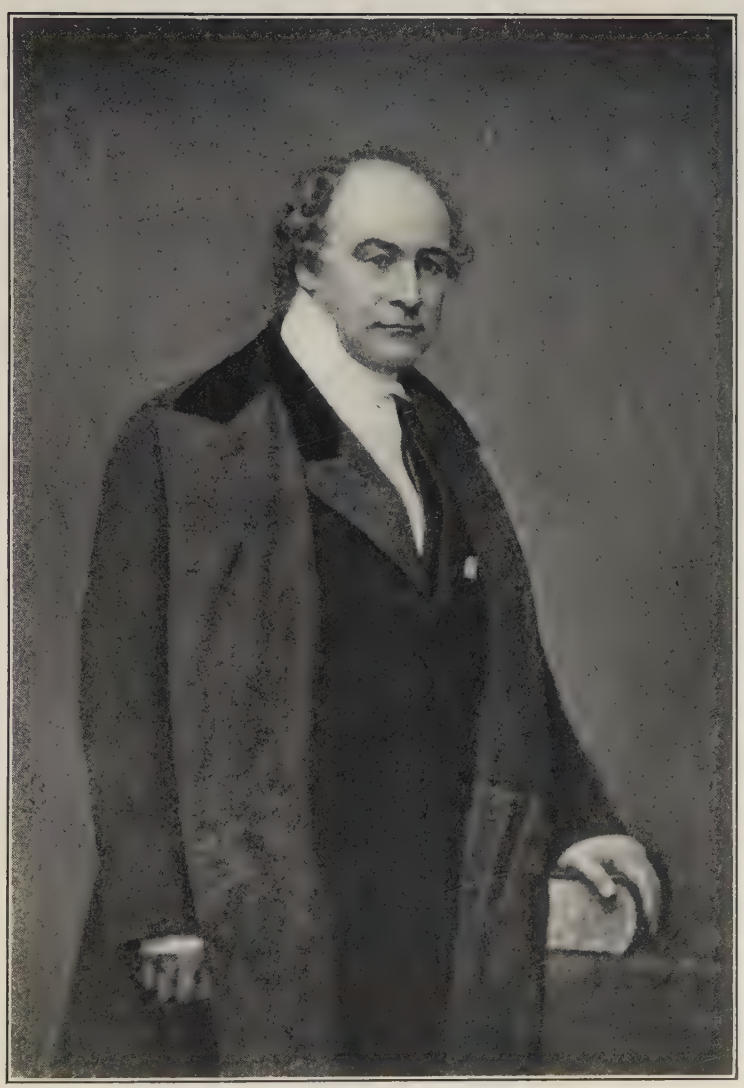
The official records by Dr. Anthon for the two years in which he was rector of the parish, show 74 baptisms, 60 funerals, and 13 marriages.

The Fifth Rector: Rev. Francis L. Hawks.

1831.

UPON the resignation of the Rev. Dr. Anthon the Rev. Francis Lister Hawks was elected rector, January 19, 1831.

Mr. Hawks was born in Newberne, N. C., June 10th, 1798. His school education was acquired entirely in his native State, and he was graduated from the University of North Carolina in 1815, receiving the highest honors of his class. In 1818 Yale College gave him the degree of Master of Arts. Immediately after graduation he entered upon the study of law; and, having been admitted to the bar, was recognized not only as one of the leading lawyers of his State, but was also noted for his remarkable oratorical powers. He was soon elected to the Legislature of North Carolina, and having served his native State for a short time in the halls of Legislature, he decided to abandon the law and enter the Church. Under the personal supervision of the Rev. William Mercer Greene (afterwards Bishop), he pursued his studies in theology; was ordained deacon November 18th, 1827, by Bishop Ravenscroft; and later was advanced to the priesthood by the same Bishop. In 1823 Mr. Hawks married Miss Emily Kirby, of New Haven. Mrs. Hawks died in 1827, leaving two children.



Francis Lister Hawks.

Rev. Mr. Hawks, soon after his wife's death, went to Connecticut, in April, 1829, and became assistant to the Rev. Harry Croswell, rector of Trinity Church, New Haven. Whilst there he married Mrs. Olivia Hunt, of Danbury, Conn. Mr. Hawks did not remain long in New Haven; for after he had been there only three months his eloquence as a preacher was so generally recognized that Bishop White, then also rector of St. James' Church, Philadelphia, invited him to become his assistant. The following year he was elected Professor of Divinity in Washington College, Hartford, and having occupied the chair for little more than a twelvemonth, he was called to St. Stephen's Church, New York. He accepted, and was instituted March 8th, 1831; but here also his stay was a short one.

The new St. Thomas' Church in Houston Street had been completed about seven years before, and the vestry of that church extended an invitation to Rev. Mr. Hawks to become its rector; which office had become vacant in August by the resignation of Rev. Dr. Upfold. He accepted the call and entered upon his new duties in March, 1831. The following year his *Alma Mater* gave him the degree of LL. D., and Columbia College bestowed upon him the honorary degree of S. T. D.

It would be difficult indeed to convey a just conception of the eloquence of Dr. Hawks, his masterly oratory, his courteous manners, and devotion to the members of his congregation.

The new rector at once gave to St. Stephen's parish a prominence worthy of its former days. His Bible Class and Expository Lectures were long remembered

by those who were fortunate enough to be of his flock. Yet rare as were his gifts as a preacher, he was almost equally attractive as a didactic teacher and lecturer.

At this period Dr. Hawks was also giving his best efforts in behalf of every effort for the cause of Church Extension. His biographer says: "His popularity as a pulpit orator has seldom been equalled, certainly never surpassed in the American Church. Crowds flocked to hear him; nor was it a merely temporary reputation. Time, that severest of all tests, which tries charlatans and strips them of their borrowed garb, tried *him*, and still he stood forth, year after year, the peerless preacher of the day." He loved the instruction of the young, and a large and vigorous Sunday School was the result of his indefatigable labors at St. Stephen's.

Against the records of baptisms made by Dr. Hawks, on St. Stephen's parish register, is this entry, concerning the names of twenty-four children entered thereon: "Sunday School children sought out by the teacher and all baptized at the church together, on the afternoon of Whitsunday, 1831."

And again on the afternoon of the Fourteenth Sunday after Trinity, 1831, fourteen children were baptized, against whose names is a similar record.

"As a Churchman he belonged to that class of men who have always given a predominant character to the American Church. He abhorred extremes in each direction, and had little patience with the men who seemed to lower the Church to a level, with either Romanism on the one hand or Sectism on the other. He himself said of his own views of what constitutes true and sound

Churchmanship: 'With low Churchmen as a party we have not, and never had, any communication or sympathy.' Being an ardent admirer and faithful disciple of his friend Bishop Ravenscroft—'It was in *his* school' (he writes), 'we learned our Churchmanship, and we think that the Church to this day cannot afford any wiser or more honest teacher.' "

Whilst Dr. Hawks created great enthusiasm, which gave an impetus to the Church's work at St. Stephen's, and created its most halcyon days, the edifice being crowded on every occasion of public worship, it was perhaps an unfortunate thing for the parish in the end.

Whilst enthusiasm over the new rector was at its height, he suddenly resigned to accept a parish only a mile distant from St. Stephen's; and the result was a marked falling off in the attendance at both Church services and Sunday School. An *interregnum* of six months followed, during which time the clergy of the city and others, by turn, supplied the services at St. Stephen's. But in the meanwhile a large number of his congregation had followed their beloved rector to his new field of labor, and became identified with St. Thomas' parish.

During the short time he was rector of St. Stephen's he baptized 78 persons, married 15 couples and buried 19 persons.

In 1835 Dr. Hawks was elected Missionary Bishop of Louisiana, but he declined the honor, and remained in the rectorship of St. Thomas'. Again in 1843 the diocese of Mississippi chose him for its bishop. This election he also declined.

As historiographer of the Episcopal Church, Dr. Hawks visited England, and obtained transcripts of most valuable documents concerning the Church in America, from the archives of Lambeth, Fulham, and the Venerable Society for Propagating the Gospel.

In 1844 Dr. Hawks resigned the charge of St. Thomas' Church to accept the rectorship of Christ Church, New Orleans. Whilst living in that city he was elected President of the newly founded University of Louisiana.

After five years' residence in New Orleans he left that city, and again located in New York, as rector of Calvary Church. The diocese of Rhode Island elected Dr. Hawks its bishop in 1852, upon the death of Bishop Henshaw; but for the third time he declined the honor of a seat upon the Episcopal bench.

Baltimore, however, succeeded in drawing Dr. Hawks from New York. His sympathies were strongly with the South in the Civil War, and a call from Christ Church, Baltimore, in 1862, afforded him the opportunity to withdraw from Calvary Church, and dwell among a people whose sentiments were more in harmony with his own.

But still, New York had its attractions; and after the war many of his friends and former parishioners urged his return to the North, and organized the parish of Our Savior, of which he was to be the rector.

On September 4th, 1866, he laid the corner-stone of the new church in East 25th Street, near Madison Avenue. This was his last public service, for having contracted a severe cold, he became rapidly ill and died on the 26th of the same month.

William Jackson.

The Sixth Rector: Rev. William Jackson.

1832-1837

THE Rev. William Jackson was born in Tutbury, England, January 30th, 1793. When twenty-four years of age he came to this country, and settled in Baltimore, where, under the guidance of the Rev. John P. K. Henshaw, rector of St. Peter's Church, he began his studies for the ministry. Bishop Moore, who had been the second rector of St. Stephen's Church (at that time the Bishop of Virginia), ordained him deacon in St. Paul's Church, Alexandria, May 14th, 1820, and soon thereafter he was placed in charge of St. George's Parish, Havre De Grace, Md. In 1821 Mr. Jackson was ordained to the priesthood by Bishop Kemp, and in 1823 he became rector of St. Paul's, Chestertown, Md. After a rectorship of five years in this parish, he was elected rector of St. Paul's Church, Alexandria, Va., which call he accepted; remaining there until 1832, when, on May 9th, of that year, he was chosen rector of St. Stephen's Church, New York. He at first declined, but after a second call had been extended he, with great reluctance, felt it his duty to go; and soon thereafter left Virginia and moved to that city.

On November 8, 1820, Mr. Jackson married Miss Margaret Austin Byron, of New York.

Mr. Jackson was a member of the Standing Committee of the Diocese of Virginia in 1829, and also a member of the Executive Committee of the Missionary Society of the Diocese. In 1832 he was elected a Deputy from Virginia to the General Convention.

Prior to the election of Mr. Jackson to St. Stephen's Church, the Vestry had, upon the resignation of the Rev. Dr. Hawks, chosen the Rev. John S. Stone, of Connecticut, to be rector. Mr. Stone, however, declined the call. On January 27th, 1832, the Rev. David Moore, rector of St. Andrew's Church, Richmond, Staten Island, and a son of the second rector of St. Stephen's Church, was elected, but declined. Again in March, a second invitation was sent to him, and this also he thought best to decline. As above stated, the Rev. William Jackson was elected rector and entered upon his duties in July, 1832.

Not only had St. Stephen's suffered by the resignation of Dr. Hawks, but it was destined still further to endure those changes which inevitably follow when a parish is without a rector for six months.

St. Stephen's, although it had been successively favored with the ministrations of Bp. Moore, Dr. Feltus, Dr. Anthon, and Dr. Hawks, was now, from the concurrence of adverse circumstances, in a state of great depression.

Asiatic cholera had broken out in the city. Business was suspended generally, and as a result "the congregation was scattered and divided; the Sunday School broken up, so that it necessitated the collecting together of a dispersed flock, and the recommencing of every

good work among them; but when, in the Spring of 1837, Mr. Jackson went to his field of labor in the West, he left it thriving, prosperous and united; a full church, a flourishing Sunday School, and every means of usefulness and Christian benevolence in active operation. In this congregation his efforts were nobly seconded and sustained by a small band of devoted, praying and working Christians, some of them, probably, the fruit of Bishop Moore's memorable labors among them. For these, Mr. Jackson ever retained the warmest friendship. Of this number, was the excellent and lamented Dr. Willet, whose name recalls to the mind of all who knew him an embodiment of the most lovely Christian graces." Mr. James W. Dominick was also another intimate friend and coadjutor.

In his report to the New York Convention of 1832, Mr. Jackson says:

"The short time that has elapsed since the Rector entered on the duties of his present charge, precludes the possibility of giving the number of communicants, the amount contributed during the year to the various societies of the diocese, and other details. He has the happiness, however, to state, that he possesses a cheering pledge, in the rapid increase of his hearers, in their serious attention to the word preached, and the harmony which prevails, that his congregation will speedily realize the promised blessing of the great Head of the Church, on the faithful administration and due use of the means of grace; and that then they will resume their share in the benevolent operations of the day."

The rector adopted a novel plan for interesting his people in philanthropic and altruistic work.

"The Christian Benevolence Society" of St. Stephen's Church was organized, and was designed to embrace all the Societies of the Church, and to present a channel through which members of the congregation could contribute to any benevolent object. Subscriptions ranging from twenty-five cents to twenty dollars per month, were paid at each monthly missionary meeting. During the first nine months $1,180.00 was paid into the treasury, and in addition to this the annual collections in the church amounted to $807.00.

The plan became popular with his people, and the collections during the year following amounted to $1,962.00.

Mrs. Jackson in the "*Memoirs*" of her husband says: "These offerings enclosed in an envelope with their names were collected monthly in the Church." Thus early was the envelope system introduced into St. Stephen's.

Two years afterwards the Rev. Mr. Jackson confirms the prophecy which he had made with reference to the people under his charge, and states these interesting facts:*

"The Rector of this Church has the happiness to report the general prosperous state of his charge. Notwithstanding a large number of deaths and removals, the number of communicants has somewhat increased. The 'Christian Benevolence Society' continues in efficient operation. During the year, a daily Infant

* Journal N. Y. Convention 1834.

School has been established, for the children of the poor, which has about 60 scholars in attendance; the number might be doubled, if a larger sum could be procured. A system of tract distribution to every family in the congregation, has been carried into effect, which promises much usefulness. The congregation is divided into classes, of about 12 each, which are respectively assigned to a distributor, who visits them monthly. The Tracts are selected by the Rector, whose plan is to precede or follow the more important by a discourse bearing on the same subject; and thus, he hopes, by the pulpit and the press, to lead on his people to a good degree of intelligence in Church principles, and to train them up to extensive usefulness, ardent piety, and soundness in the great doctrines of the Gospel. Other advantages promise to grow out of this plan, such as making the people better acquainted with each other, the promotion of proper intercourse—the obtaining of direct and immediate information respecting their temporal and spiritual condition, especially as regards the poor—and the strengthening of those ties, which ought to bind together members of the same communion; all of which are felt to be so desirable by every faithful pastor."

Whilst residing in New York, Mr. Jackson was an active member of the Executive Committee of the Colonization Society, and a member of the Foreign Committee of the Board of Missions of our Church.

Bishop Henshaw thus speaks of Mr. Jackson: "As a man he was of a calm and equal temperament; not

liable to high or deep depression; bland in manner, amiable in disposition, steady in his attachments.

"He was a sound and decided *Churchman*, free from obnoxious *ultraisms*."

"As a *preacher*, Mr. Jackson was argumentative without dullness, earnest without extravagance. The end of his preaching was the salvation rather than the approbation of his hearers: to win their hearts, not their applause."

St. Stephen's parish was again growing numerically as well as spiritually, when, in 1836, Mr. Jackson asked and obtained leave of absence for a year, in order to visit England, his ancestral home.

His going abroad was not wholly from personal motives. He was frequently sent from home to organize and represent leading educational societies. In this year at the annual May meetings at Exeter Hall, London, he appeared as a delegate from the Protestant Episcopal Missionary Society; the American Bible Society; the American Tract Society; the Prayer Book and Homily Society of Maryland.

It was unfortunate that Mr. Jackson left New York at this time, for again the parish was without the guidance of a rector. The Rev. Zechariah Mead was invited to become *locum tenens*. Mr. Mead was an alumnus of the Alexandria Seminary in 1830. He became rector of St. Anne Parish, Albemarle County, and also engaged in literary work. After some years he moved to Boston, and later, being in New York temporarily, he supplied the vacant parish of St. Stephen's. He did not find the climate of the north beneficial to him, for

Bishop Mead, in his book, "*The Old Churches and Families of Virginia*," says: "He lost his health and was obliged to seek restoration in the milder climate of Richmond, and in the editorial chair."

Mr. Jackson returned from England on the ship *Europa*, arriving after a very stormy passage of nearly seven weeks, and was landed in New York on Christmas Eve, 1836. The Christmas service at St. Stephen's on the day following, was one to be long remembered by his people. The captain of the *Europa* and many of the passengers came to the service to return thanks for safe deliverance, and to rejoice with the congregation over the return of their rector.

Mr. Jackson began his labors again with his wonted vigor, but it soon became apparent that St. Stephen's was destined to another and greater trial. The severe passage from England had reduced his strength, and a violent cold taken during the voyage developed into a serious bronchial affection, so that Mr. Jackson was advised by his physician to desist from preaching, and seek residence in a warmer climate.

Most unexpectedly a call to Christ Church, Louisville, Ky. (the only parish in that city), was extended to him at that time; and regarding it as a Providential solution of his difficulties, he very reluctantly sent in his resignation of St. Stephen's, and moved to Louisville in April, 1837.

After three years at Christ Church, it became necessary to build a larger church, and in a different locality, to accommodate the congregation. Accordingly by strenuous efforts the new St Paul's Church was built,

and Mr. Jackson became its rector, taking with him a large part of his congregation.

The Rev. Dr. Pitkin says: "Mr. Jackson was called a Low Churchman, and belonged decidedly to what is technically called the Evangelical School of Theology; but practically he had very high views of the work and the office of the Christian Priesthood (though he would perhaps have scrupled at the name), and in conducting the Church services, he impressed on others his own sense of its dignity, and strength and beauty." *

That Mr. Jackson was a strict Sabbatarian is evidenced by the following incident.

"At the close of the first quarter of his ministry in St. Stephen's Church, New York, the Senior Warden, with a promptness which characterized the parish, gave him a check for his salary in the vestry room before service on Sunday morning. Mr. Jackson refused it, not only with great dignity, but with an air that implied a censure on its being offered on Sunday; and the circumstance led to a temporary coolness between them. This, however, passed away when they came to understand each other's distinctive characteristics and excellences." *

His death occurred in Louisville on February 23rd, 1844, at the age of fifty-one years; and he was buried beneath the chancel of St. Paul's Church. His wife, Margaret A. Jackson, who died some years later, was buried by his side.

During the five years in which he was rector of St. Stephen's Church he reports his official acts to Con-

* Sprague's Annals, Vol. V, p. 656.

vention as follows: 187 baptisms, 80 marriages, and 95 funerals.

The Rev. Dr. Humphrey, of Kentucky, thus describes Mr. Jackson's personal appearance:

"In person, he was of ordinary stature, and wore the appearance of robust health. His hair was short, thin and gray; his countenance placid; his step firm; his air prepossessing and gentlemanlike; his temper calm and uniform." *

The portrait here given is from Mrs. Jackson's "*Memoirs*" of her husband, to which book we are indebted for the principal incidents of his life.

* Sprague's Annals, Vol. V, p. 657.

The Seventh Rector: Rev. J. H. Price.

1837-1875.

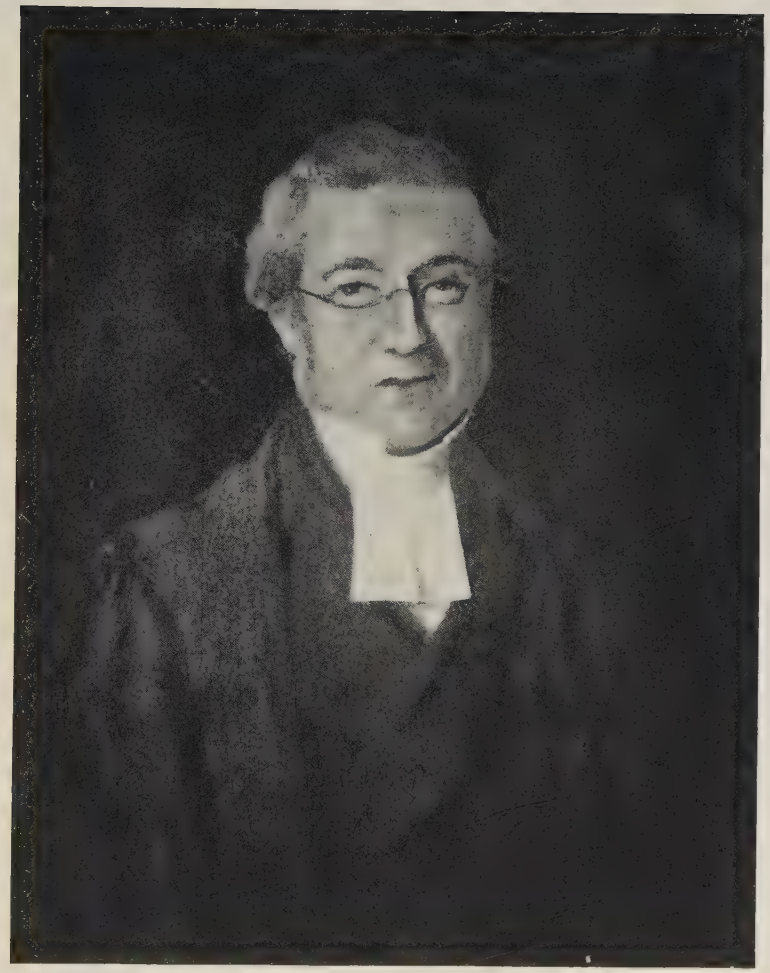
JOSEPH H. PRICE was born in Boston in 1800, and was graduated from Brown University in 1825. He pursued his theological studies under the Rev. George W. Doane and the Rev. Alonzo Potter, at that time rectors of Trinity and St. Paul's Churches, Boston. In 1829 he was ordained deacon by Bishop Griswold, and in 1830 was advanced to the priesthood by the same Prelate.

Rev. Mr. Price served as missionary in different parts of Massachusetts for two years; and was also *locum tenens* at St. Paul's Church, Salem, and Grace Church, Providence. He received and declined calls to the churches at Gardiner and Portland, Maine.

He officiated in Christ Church, Springfield, in 1830. and was Chaplain at the House of Industry, Boston, in 1831. St. Michael's Church, Marblehead, was re-opened under Rev. Mr. Price in November, 1832, after it had been closed for six years. The Church was then 116 years old.

Dr. Price says in a sermon which he preached in 1877 at the semi-centennial service at St. Paul's Church, Albany:

"In the year, I think, 1832, on a tour of parish-



Joseph H. Price.

hunting, not a very uncommon employment for clergymen in those days, but more honored in the breach than the observance at any time, I found myself in Albany, casting a wistful eye toward the then vacant rectorship of St. Peter's. Nor was I alone on this business."

In 1833 he became assistant at St. Thomas' Church, New York, under Rev. Dr. Hawks. An invitation to become rector of St. Paul's Church, Albany, was accepted in January 1834; and he remained at that Church until May 1837; when he accepted an election to the rectorship of St. Stephen's Church, New York. His first service was on the first Sunday in July of that year. Shortly after this he writes:

"A weekly lecture on Tuesday evenings has been commenced and is well attended. The Vestry have ordered extensive repairs upon the church, which is now full; and a kind Providence has afforded to us strong indications of its blessing upon this interesting church. The Rector has only to add, that his reception by the congregation has been all that he could desire."

Columbia College conferred the degree of Doctor in Divinity upon Rev. Mr. Price in 1847.

There were two services in St. Stephen's on Sunday, a service with lecture on Tuesday evening; and, in Lent, prayers and lecture on Wednesday and Friday mornings. As was the custom in those days the children of the parish were assembled every Saturday in the church for public catechizing. The Holy Communion was administered on the first Sunday of each month, and on the high festivals. In the second year of Dr. Price's rectorship the congregation had largely increased, and

contributions for purposes outside the parish amounted to $1,250.83. The rector reported that the parish was prosperous and that there was an increasing regard for order and for practical religion. At the close of the second year the contributions for outside objects had amounted to $1,554.49. At the end of the third year they were $2,538.99.

Dr. Price was successful in his efforts to build up the congregation anew, and St. Stephen's was crowded on Sundays.

In 1841 the Vestry decided that the Church was too old to admit of repair, and that the congregation had so increased that the building was too small to accommodate all who wanted to rent pews.

Strenuous efforts to raise money to build a new church were made among the congregation, and former parishioners and friends. This having been done, under date of February 10th, 1842, a petition was addressed to Trinity Corporation, signed by Joseph H. Price, Rector; F. Nostrand, Jacob Sims and Benjamin Loder, in which they laid before that Corporation the unfortunate condition in which the Vestry found themselves placed. The building, they say, had been repaired in 1821, and again in 1828; but the pews were old, narrow and uncomfortable, and the galleries were difficult of access; and that Bishop Hobart had some years before advised that no more money should be spent to repair the old building. It was earnestly hoped that Trinity would now listen to an appeal to aid them in building a new church. It would require $3,000.00 to repair the present building, and after the necessary repairs were

made, there would be no extra seating capacity. "The expenses are now barely met even with the addition of what is commonly considered an intolerable nuisance, "Penny Collections." The petition prays: "That the ancient corporation of Trinity Church would look kindly at an old weather-beaten fellow-warrior in the Church militant, and help him to renew his youth and fight his battles over."

The Petition also says that plans for a new church had been prepared by Mr. Upjohn, which it was estimated would cost $35,000.00. The church at present owed $6,500.00, and in order to build elsewhere it would have to pay the owners of the pews $7,000.00, making a debt of $13,500.00, which added to the $35,000.00 required to build a new church, would put the parish in debt $48,500.00. Trinity Corporation was assured that if it would give $25,000.00 towards this enterprise the Corporation of St. Stephen's Parish would agree to raise the balance. The petition continues: "A frown upon our undertaking at this time would go far to paralyze the parish * * * Let us have the Gospel in the Church; that Gospel that will make us contented with our lot, and restrain us from any attempt to disturb those distinctions in society approved of God and conducive to the well-being of man."

Whilst Trinity Corporation was willing to aid St. Stephen's Church in a measure, it did not feel that it was wise to encourage the building of a new church in that locality, especially at the increased cost to the parish which such an enterprise would entail, and there seems to have been no appropriation made to help St.

Stephen's except to make them an annual allowance of $300.00 towards their running expenses. In consequence the old building was put in repair and the congregation continued to worship there as formerly. The Rev. Dr. Price says that the parish was remarkably prosperous, and there was no reason to doubt the presence of the Divine Blessing.

Two years after this, the parish was almost torn asunder by the excitement created by the ordination of Mr. Arthur Carey in St. Stephen's Church. An account of this ordination is given later on. This disturbance naturally caused a fluctuation in the financial department of the Church, as many disaffected ones left the Church, and others were unwilling to continue their contributions.

The Vestry found it necessary again to make strenuous efforts to meet their financial obligations.

Accordingly in November, 1846, a Committee of the Vestry, consisting of Jacob Sims, M. H. Hunter, and William Wilson, M. D., signed another petition to Trinity Corporation in which they referred to the past efforts, and failures to obtain the money they had hoped for, and again stating that at this time the parish was in debt about $10,000.00 and interest on mortgage, $6,500.00. Moreover, they can not pay their rector regularly nor in full "as otherwise it would be our pride and pleasure to do."

The Rev. Richard Whittingham, of Virginia, who was both teacher and superintendent of St. Stephen's Sunday school, from 1838 to 1844, has given a vivid description of the parish in those earlier days.

St. Stephen's Church, 1837.

"It was in the year 1838 that the writer came personally into contact with the Parish of St. Stephen's, New York City, now Manhattan. The Church was at that time a good-sized, fine-appearing building, standing on a double lot, at the corner of Chrystie and Broome Streets. It was built of brick, stuccoed, painted in imitation of stone; being on a smaller scale, in the same style as the present old St. Paul's, Broadway. The main entrance was through the tower, and the windows were Romanesque, round-topped and divided. Within, the building was plastered and color-washed; the ceiling arched in plain curve. It was of good height; and the side windows, which were of plain 7x9 glass, were shaded by large green slat-blinds, to be drawn up or down, as occasion required. There probably was room for five to six hundred sittings. The grounds around the Church were neatly kept; and a large old willow tree grew near the building, shading the tower front. Near the church was a smaller building, placed transversely, and called the "Lecture Room," but now it would be termed a "Chapel." *Then*, there were no week-day services; but usually one night lecture, with Evening Prayer on Friday. "Evangelical" school sentiments prevailed, especially during the Rev. Mr. Jackson's rectorship. This smaller building was about 30x20 feet, furnished with open benches, with a platform and desk at the further end. It would seat perhaps sixty persons, and was altogether too small for the Sunday school belonging to the Parish. The Sunday school while obtaining a considerable number of children from the families in the congregation, was

largely reinforced from the outside neighborhood. These streets (Chrystie, Allen, Broome, Stanton, Rivington) contained chiefly two and three-story houses, the residences of a well-to-do class of people. Perhaps one-third of the school was drawn from the not distant tenement streets of Mulberry, Elizabeth and Baxter, which formed a radius of the famed Five-Points. By faithful missionary work, the Sunday-School Visiting Committee of the Parish had gathered a fair representation of the neighborhood, so that in 1838 there was a school of nearly three hundred children, under one Superintendent; some sixteen teachers, two librarians and one treasurer.

To accommodate all the children the Public School building of that section, situated two blocks below, in Chrystie Street, had been rented for Sunday use. Its nearness to the Church enabled the children to pass to it from the school rooms in little more than five minutes' walk. The custom was, for the children to form in procession and pass up Chrystie Street to St. Stephen's Church, where, under the direction of teachers, the boys would enter the right hand door, and the girls the left, in order to reach the side aisles. Children of families in the congregation were permitted to pass to their pews; but the balance were led by a teacher (who took charge of them through the service) up two pairs of stairs to the "*Sunday-School Gallery.*"

This piece of architecture has been lost sight of in the last fifty years. It was a third gallery located on either side of the organ. To enter the music (or choir) gallery, one must pass into and through the side gal-

lery on either hand. A good sized organ placed in such gallery and tower recess, would fill it nearly to the ceiling, as it did in St. Stephen's. Thus it was that on either side of the organ and tower wall, back against the end of the Church, there was constructed a short gallery about ten feet above the side galleries. In this were placed benches, rising step by step higher to the back; so that their occupants could look down into the Church. Access to this gallery was gained by a tortuous, narrow stairway, up and down which the smaller children would (not unnaturally) stumble; and the older ones (of *malice prepense*, desirous of making a racket), would *appear* to do so. Consequently about five minutes before the Church bell stopped tolling, the congregation was pretty fully advertised of the advent of the Sunday-school children, by the rumbling and stumbling and mumbling of all hands. Each child was striving to get into the front lower seats, where he or she could enjoy looking down over the side gallery, far beyond, into the upper end of the Church nave. Balls of paper, surreptitiously rolled up, could be joyfully "shot" by thumb and finger, upon some unsuspecting individual in the side gallery; and done with exquisite delight, when the victim happened to be a boy or a girl!

It seems strange to contrast with the present day the conditions of Church worship existing sixty years ago, for boys unattached to the congregation. The writer, while a teacher, often had to fulfill his "stent," as the one appointed for the day, to keep order in the gallery of boys. The spectator-like position of those children, supposed to be sharing the worship of the Church

can hardly be overstated. Fortunately there were seldom many of them to oversee. After the family children who had gone to their pews, and those who had been previously excused at the school-room, and others who had successfully stolen away on the march, were counted out, there would not average more than thirty to enter the gallery seats. This was about the same number and class of boys that we now find in a vested choir, at the other end of the Church, in the chancel, with priest and people reverently joining in the prayers and praises of the service. The outside youthful element is now constrained to come in by hiring, instead of by hand-pulling, pushing and scolding. The writer has had full experience of both classes; as the head of a vested choir of thirty boys, reverently kneeling at prayers and singing in praise; and in the "loft gallery" of St. Stephen's, with thirty boys, where he, as the teacher in charge, was simply striving to prevent outbreaks of outrageous mischief and noise, which would disturb the far-away congregation. The same element was in each place; but in the one there was no attempt at worship; in the other there was order and reverence. Mischief and indifference to religious feeling may be present alike in each class, but the surroundings at the present day are blessedly superior.

One little incident that clings to memory, will sufficiently emphasize the Sunday-school gallery nuisance.

The interior of St. Stephen's Church some years before, had been greatly improved, especially in its chancel arrangements. The pulpit and desk were brought further forward, and the reading desk was in front of,

and an adjunct to, the pulpit; which latter object was a very reasonable pattern of the "octagonal tub-pulpit." It was entered by a flight of stairs from the chancel, and was surmounted by an elaborate "sounding board," and had a heavy, gracefully moulded, cornice around its edge. Four carved standards supported an octagonal pediment, upon the top of which was placed a small bronze figure of St. Stephen, about a foot or fifteen inches in height. From the Sunday-school gallery this figure was especially noticeable.

During one of my weary watches, as teacher on guard, through a morning (two-hour) service, and during the Litany, a hollow, sepulchral voice was heard, quite low, and yet distinct enough to reach the near side gallery: "I wish that 'ere little brass-man would topple down on his nose, in the middle aisle!" The effect of this on the occupants of the gallery, and especially on the choir was exceedingly distressing! Yet the offender could not possibly be distinguished, and the merriment in *our* gallery was almost irrepressible!

Concerning the parochial life during the period from 1830, the writer can only give his earliest remembrances of what he heard said by others. Two of his older sisters were connected with St. Stephen's parish from that time, and for many years one of them was a teacher in the Sunday school, and active in Church work. This was the period of the Rev. William Jackson's rectorship; and, naturally, in a family all deeply interested in religious life and work, church affairs were a matter of frequent conversation. Consequently, while his per-

sonal knowledge of Mr. Jackson was limited to seeing him occasionally in the home or in the pulpit, yet the impressions of him, so gained, are quite vivid. Mr. Jackson was regarded with very warm affection and respect by a considerable portion of the congregetion. He was a decided "Evangelical" (as that school of Churchmanship at that day was called), and, his preaching being generally extemporaneous, it was quite sharply criticised by another portion. For sometime before his resignation, there was a difference between these parties, and at the annual election of vestrymen, strong partisan feelings were awakened; and memory brings back various portions of rather heated discussions, occurring at home and in the Lecture Room, between differing factions, upon this very point. One side insisted upon the need of a more "attractive" preacher, which need was supposed to be indicated by a falling off in the attendance, and a lack of pew rentals. The other side warmly, and most justly, urged the earnest devotion and spiritual preaching of Mr. Jackson, his personal influence and the strong affection of many for him. From mere remembrance of things heard and afterwards connected, the writer is under the impression that Mr. Jackson, while a most devout man, and according to his best knowledge a faithful pastor, was essentially lacking in organizing faculty, and probably unable to grasp the varied needs of the differing minds in his congregation. Certain it is, that these differences increased as time went on, and resulted in the resignation of Mr. Jackson in 1837; which was not accepted

at first, but being pressed by financial considerations, was later accepted.

The Rev. Dr. Price from Albany, came as successor to Mr. Jackson, and certainly succeeded in building up the congregation.

Dr. Price did not wear any distinctive garb, except the common clerical and voluminous white cravat. If memory serves rightly, no Protestant clergyman at that time wore any indicated professional clothing. Dr. Price was of medium height, rather heavily built, with broad shoulders and erect carriage. His head was covered with a quantity of dark hair. The features of his face were large, the mouth especially. He had small steel grey eyes. His general appearance was English. In respose, the face was rather sombre, but was, however, wonderfully brightened by a singularly winning smile. In the pulpit, while his appearance was dignified and graceful it was not striking. As he (whenever heard by the writer) used a manuscript, the reputation of an orator which had preceded him was hardly sustained. In preaching he frequently used a very marked gesture; which was the sudden raising of the right hand (on which glittered a handsome signet ring), holding it extended through three or four sentences, then sweeping it quickly round to the left, and letting it drop; also accompanying the graceful, vigorous movement by a drop of the voice to lower pitch, and a deep full tone.

Dr. Price was a frequent visitor to the school-rooms in Chrystie Street; and took an evident interest in teachers and scholars.

The Superintendent of the school at that time was Mr. Francis Vinton, a candidate for Orders, and a student in the General Theological Seminary in 20th Street. He was afterwards a very able assistant minister of Trinity Church, New York; and was also rector of Trinity Church, Newport. At the close of his Seminary course, Mr. Vinton necessarily left the Sunday school, and was succeeded by a gentleman of the parish, a member also of the quartette choir. Mr. Harris was a thorough, earnest official; devout, reverent, firm; yet gentle, scrupulously careful in every particular of his duty, and he managed the school well and was thoroughly respected all the years that he had control. He was succeeded by Robert B. Fairbairn, at that time also a student in the Seminary, who remained in charge so long as his stay at that institution enabled him to come to St. Stephen's. He was afterward well known in the Church as the Rev. Dr. Fairbairn, the beloved Warden of St. Stephen's College, Annandale, N. Y. After him, another Seminary student, William Lake was appointed by the Rector. He had charge, however, only one year; for being a native of Rhode Island, when he was compelled by circumstances to return home, the rector was obliged to appoint another New York resident.

By this time, the writer who had entered the school as teacher in his thirteenth year, had become a candidate for Holy Orders, and was pursuing his studies in the Theological Seminary when he was appointed by the rector, Superintendent of the school. This office he held until the fall of 1844, when, having finished his studies, his services were sought by the Bishop of Maryland,

and he resigned his charge in October. A handsome copy of the Illustrated Prayer Book "presented to him by the Female Teachers of St. Stephen's Sunday School as a testimony of their regard, etc.," he still holds as a cherished relic of past years.

It is gratifying to know that the writer of the above interesting description of old St. Stephen's earlier days, carried with him into his ministry an affection for the parish in which he labored while in the Seminary; and when he became the founder and rector of a new church in Thurmount, Frederick County, Va., he named it St. Stephen's in grateful memory of his first love.

There were two occurrences which added greatly to the burden which Dr. Price had to bear, aside from the financial difficulties which pressed upon the parish; namely, the connection of St. Stephen's Church with the Carey ordination, and the sympathy of its rector with the Rt. Rev. Bishop Onderdonk, in the result of his Ecclesiastical trial.

The Churchmanship of the Rev. Dr. Price was more advanced than that of his predecessors and when the Bishop of the diocese appointed the ordination of the Seminary graduates to be held in St. Stephen's Church on Sunday, July 2, 1843, great dissatisfaction arose among some of the congregation because Mr. Arthur Carey was one of the candidates for ordination.

The circumstances attending this ordination aroused a feeling of hostility on the part of the Evangelical party towards the Bishop and the clergymen who took part in the service. Not only in New York, but throughout the entire country, there was a bitter feeling between

high and low (or Ritualistic and Evangelical) Churchmen. Many earnest and Godly people believed that a step had been taken, in admitting Mr. Carey to the ministry, which would create a permanent breach among the members of the Protestant Episcopal Church, and would turn many from its communion;—to the sects, on the one hand, or to the Church of Rome on the other.

The following is a brief statement of the cause of all this trouble.

Mr. Arthur Carey was graduated by the General Theological Seminary in 1842. Until he became of canonical age to be ordained, he served in St. Peter's Church as a lay-worker, under its rector, the Rev. Dr. Hugh Smith, a clergyman of pronounced Evangelical views. Mr. Carey was a quiet, studious young gentleman, and his work in the parish had been acceptable to the rector and his parishioners. But Dr. Smith was alarmed because Mr. Carey approved of some of the teachings of the Oxford School. Therefore he felt it his duty as his rector to decline signing Mr. Carey's testimonials for ordination; and he persuaded his friend, the Rev. Dr. Anthon (a former rector of St. Stephen's, but at that time rector of St. Mark's Church), to unite in a protest to the Bishop of the Diocese, against conferring Holy Orders upon Mr. Carey, until a satisfactory examination should convince them both that Mr. Carey's views on certain doctrines held by the Church of Rome had been repudiated, or so modified as to be acceptable to the school which these gentlemen represented.

A special examination of Mr. Carey was held, in

the presence of Bishop Onderdonk and eight presbyters. After a protracted session, in which the candidate was closely examined by Dr. Smith and Dr. Anthon, as well as by the Bishop, and the Rev. Drs. Berrian (of Trinity), McVickar (of Columbia College), Seabury (of the Annunciation); Rev. Messrs. Haight and Higbee (of Trinity), and Price (of St. Stephen's), the Bishop said that he would give due consideration to the whole matter, and announce his decision the day following.

The Bishop accordingly did so, and directed the ordination to be held on Sunday, July 2d, in St. Stephen's Church. During the service, in accordance with the rubrics, the usual appeal to the congregation was made by the Bishop, in these words:

"Brethren, if there be any of you who knoweth any impediment or notable crime in any of these persons presented to be ordered deacons, for which he ought not to be admitted to that office, let him come forth in the name of God, and show what the crime and impediment is."

Thereupon the Rev. Dr. Smith and the Rev. Dr. Anthon, wearing their black gown and bands, each arose in his seat, in the nave of the church, and read a solemn protest against conferring Holy Orders upon Arthur Carey, for the reason that, as they firmly believed, he "holds things contrary to the doctrine of the Protestant Episcopal Church in these United States, and in close alliance with the errors of the Church of Rome."

These protests having been read, the Bishop said:

"The accusation now brought against one of the persons to be ordered deacons has recently been fully in-

vestigated by me, with the knowledge and in the presence of his accusers; and with the advantage of the valuable aid and counsel of six of the worthiest, wisest and most learned of the presbyters of this diocese, including the three who are assisting in the present solemnities. The result was, that there was no just cause for rejecting the candidate's application for Holy Orders. There is, consequently, no reason for any change in the solemn service of the day; and, therefore, all these persons being found meet to be ordered, are commended to the prayers of the congregation."

Thereupon the two reverend protestants left the church, and the ceremony of ordination proceeded. The Rev. Benjamin Haight presented Mr. Carey, and the Rev. Dr. Berrian with the Rev. Dr. Price, rector of the Church, assisted the Bishop in the services of the day.

The storm of protest which this ordination service occasioned, made forever memorable an occurrence which at the present day would scarcely have ruffled the waters of the Ecclesiastical sea.

The Rev. Mr. Carey became the assistant minister of the Church of the Annunciation. He did not live long after his ordination, but the bitterness of the controversy continued and did not soon die out. The Rev. Dr. Tyng, of Philadelphia, a leader of the Evangelical party, stood by Bishop Onderdonk, and publicy commended him for the course he had taken. His Evangelical friends were much grieved at this; but he maintained that the position taken by Drs. Smith and Anthon was untenable; because the challenge to the congregation was to show "immorality of life," and not

"error of doctrine," on the part of the candidate. His examiners had decided all doctrinal points according to the requirements of the canon. Did any one know of "any notable crime" or any immoral conduct in the past, which would justify Mr. Carey's exclusion from the ministry? If not, the Bishop was obliged to ordain him.

The Rev. Dr. Price, rector of St. Stephen's, had to bear many discourtesies from both clergy and laity for assisting in the ordination, and giving his church for this service. He says in his account of the matter that he was at times in the receipt of threatening anonymous letters; and that all explanations he tried to make were futile. Party feeling was so strong that the Evangelical faction would accept no excuse or explanation of what it considered an outrageous, high-handed proceeding.

The following extract is from the Bishop's address to the New York Convention, 1843:

"On the third Sunday after Trinity, July 2nd, in St. Stephen's Church, New York, I admitted to Deacons' Orders the following alumni of the General Theological Seminary: Arthur Carey, Vanderdoort Bruce, Samuel H. Cox, Jr., Benjamin Daniels, Robert B. Fairbairn, Fletcher J. Hawley, Edwin A. Nichols, Reuben Riley, Edward Selkirk, and Edgar P. Wadhams. My Right Reverend brother, the Bishop of North Carolina, was present, and did me the favor of taking part in the ordination services."

The Bishop in his address to the Diocesan Convention, in 1844, speaks of Rev. Mr. Carey in terms of highest

praise. He had died at sea that same year, April 4, 1844, while on a voyage to Havana for the benefit of his health. "His ministry was short, but sound, faithful and of peculiar acceptance with intelligent, devout and serious people." He was buried at sea early on the morning of the same day that he would have landed at Havana had he lived.

* * *

Three years after this ordination service a terrible misfortune overtook the diocese of New York. It was announced that its Bishop, the Rt. Rev. Benjamin T. Onderdonk had been found guilty of charges of immorality, and had been suspended from exercising the duties of his high office.

From the third day of January, 1845, until the tenth of November, 1852 (more than seven years), the leading diocese of the United States was without an active Episcopal head. The injury inflicted on the growth of the Church was great and was not repaired for many a long year. It added not a little to the anxiety of faithful Churchmen, that this occurrence served to deepen the partisan feeling then existing between high and low Churchmen. The excitement attendant upon the Carey ordination had not subsided. Many pious people thought that the Church was doomed to destruction by absorption into the Church of Rome. The Evangelical party had not become reconciled to Bishop Onderdonk's persistence in ordaining young Carey, and partisan feelings were not allayed by the reasonable explanations given, even by men of their own party.

Within three years of this time came the awful tragedy of the fall of the Bishop who had ordained Arthur Carey.

The Rev. Dr. Price was a warm friend of Bishop Onderdonk, and sympathized with him in his calamity. Moreover, the Doctor did not hesitate to express his opinion in public and in private, that he believed the Bishop to be the object of persecution.

This, together with the fact that Dr. Price had warmly espoused the wisdom of Carey's ordination, occasioned much hard feeling towards him on the part of many of his parishioners, and his life was made miserable. Many left the Church on account of his outspoken sentiments and the revenue from pew rents was diminished.

Dr. Price said to his congregation: "To go through all the details of this trial, as well as the premonitory symptoms of it for months and even years before, to lay out before you the reasons why I was willing to be ranked among the friends of Bishop Onderdonk,—how far the Bishop's trial, and the ordination of Mr. Carey, were two parts of one transaction (that is to say, the one consequent on the other); how far the common-sense rules of evidence, held as authority in the civil courts, were over-ruled by a diseased ambition to vindicate the purity of the Church; how far private prejudice was allowed to influence and distort public judgment;—all this, gone over at the time, again and again, I shall not reiterate, for it would not now be interesting to you, or profitable to any one."

Dr. Price in 1847 was elected deputy to the General Convention. He was for many years a member of the Missionary Committee of the Diocese, and from 1847 was its Chairman.

A brief record of the visitations of the Bishop, from time to time, will give some idea of Dr. Price's labors among the people.

In 1839, April 7th, the first Sunday after Easter, Bishop Onderdonk confirmed a class of sixty-nine; and, in 1842, the Bishop confirmed a class of fifty-seven.

In 1843, Bishop Onderdonk, in St. Stephen's Church, ordained to the priesthood, the Rev. Charles D. Jackson, who was at the time an assistant minister of the Church.

On July 1st, 1849, Bishop Whittingham confirmed in St. Stephen's a class of forty-one; and, in 1852, on April 4th, Bishop Chase, of New Hampshire, confirmed a class of fifty-two.

The Rev. Dr. Thomas Gallaudet soon after his marriage in 1845 attended St. Stephen's and was Superintendent of the Sunday School. He was ordained in that church on Sunday, June 16th, 1850, by Bishop Whittingham, of Maryland, presented by Rev. Dr. Price. Mr. Gallaudet became an Assistant Minister at St. Stephen's, and on September 18th, 1850, started the first Bible Class for deaf-mutes in the vestry room. In the Spring of 1851 he presented a class of eight deaf-mutes for confirmation by Bishop Chase, of New Hampshire. Mr. Gallaudet left St. Stephen's in 1851 and received Priest's Orders in Grace Church, Brooklyn, June 29th, from Bishop De Lancey, of Western New York.

The election of a Provisional Bishop for the diocese of New York was held in October, 1852. Bishop Wainwright was elected. The Rev. Dr. Price and Messrs. Robert A Sands, Isaac Fryer and Charles J. Chipp, lay-delegates from St. Stephen's, signed their names to the testimonial of the Convention assenting to the consecration of the Bishop. At this Convention, Dr. Price was one of the candidates for the bishopric; and he was also nominated again, in 1854, at which time the Rev. Dr. Horatio Potter was elected.

On Palm Sunday, 1853 (March 20th), Bishop Wainwright, Provisional Bishop of the diocese, made his first visit to St. Stephen's and confirmed a class of twenty-five.

On March 5th, 1854, the first Sunday in Lent, Bishop Wainwright visited St. Stephen's and confirmed a class of twenty-seven.

The Rev. Arthur Whitaker (late rector of the Church of the Holy Communion, Norwood, N. J.) was a boy in the Sunday school in 1862. His account of the work at St. Stephen's at that time coincides in some respects with that given by the Rev. Mr. Whittingham in 1840. So late as the date of the Civil War, 1860, the children were gathered on a Sunday in the Public School building in Chrystie Street and marched to the Church for service. Of course many dropped out on the way, and only about fifty children were present in the Sunday-school gallery at morning service.

Mr. Whitaker continues: "The school room was provided with a piano, and the daughter of the sexton of the Church, who was a school teacher, accompanied the

singing, which formed, as it seemed to me, the most pleasing feature of the whole. Mr. Hawkesworth, a most worthy man, was Superintendent at that time.

"Dr. Price used to come to the Sunday school from time to time, and sit on the platform, and then in his gentle and quick way would say a few words to us. Towards the close of the period of which I speak, Dr. Price invited a Mr. Richardson to act as Superintendent of the Sunday school. He was a man of uncertain character and a stranger: (I ought to say "adventurer," for I knew somewhat of his subsequent career.) This led to the severance of Mr. Hawkesworth from the work. Others also left and I was without a teacher. I found work in the library, and as secretary. I remember well that Superintendent Richardson, to increase the numbers in the school, offered a reward of ten dollars to the boy or girl who brought the largest number of new scholars within a given time; for I won half of the prize myself. I brought in, I think, seventeen all told. Of course the Sunday school increased by leaps and bounds, and the next thing was to find teachers; for those we had were entirely insufficient. But the Superintendent was equal to the emergency. He had a hoop-skirt factory in Warren Street, and employed many girls and women. The best looking and most attractive of these he laid under tax, and accordingly they came to hand, and the classes were supplied with teachers. However, the effort was a failure. Mr. Richardson left the place, and the school was without the services of a head, except such as I could render. Soon after this the

Church property was sold, and the Sunday school, of course, was abandoned.

"The push and the bustle and the noise of today all were absent. Calm and quiet dignity!—that was the note of St. Stephen's."

Many people have spoken of the fine voice, as well as the rhetorical power of Dr. Price. He was a most impressive reader of the Church's service. Mr. Thomas Whittaker stated that he had attended the funeral services of a friend at which the Rev. Dr. Price officiated. After the service, Mr. Whittaker remarked to the late Rev. Dr. Dyer, that he had never heard the burial service so impressively read as by Dr. Price. At this the Rev. Dr. Dyer was exceedingly amused, and replied: "It might well be so; because Dr. Price in his younger days was an actor."

For a quarter of a century the rector of St. Stephen's did an important work in a neighborhood which was crowded by a tenement house population. The time came, however, when, like all city churches, the congregation had to solve that most difficult problem—its ability to sustain itself against the incoming tide of emigration. St. Stephen's Church at one time had stood in the midst of New York's best residences. A native population surrounded it. With advancing years the influx of Irish emigrants began to crowd out the American population, and the religious character of the neighborhood became largely Roman Catholic.

St. Stephen's saw this latter class almost entirely disappear, as they became more prosperous and sought dwellings farther up town. Then came the German

population to take their places, and the parish had to minister to families whose children came to the Sunday school and were confirmed, but whose parents were indifferent to religious obligations. Consequently, the congregation of St. Stephen's began to show signs of disintegration. Its former pewholders had moved up town; the people to whom it chiefly ministered were too poor to support it; and had it not been for the endowment given by Trinity Church the parish would necessarily have succumbed, as many down-town churches were obliged to, in later years.

At the present day on that same spot where the old church stood for sixty years, a large modern tenement house has been built, with stores on the lower floor. The Israelites have come in and taken possession of the principal stores and houses, and the streets swarm with Jewish and Italian children. The locality is one of the most congested residential districts in the city. Almost opposite where old St. Stephen's Church had stood, the "God's Providence House," of the New York Protestant Episcopal City Mission Society, is ministering to these foreigners.

In 1849 it was found necessary to repair the old building again at a cost of more than two thousand dollars. This expenditure and the increasing cost of living and a fluctuating membership again plunged the parish in debt.

Again, February 10th, 1851, a committee of the Vestry, consisting of Isaac Fryer, R. A. Sands and Charles J. Chipp, were appointed to solicit a gift of $1,500.00 from Trinity. The petition states that the

repairs to the church in 1849 cost $2,200.00. Of this amount $525.00 was contributed by the congregation and $700.00 from funds of the Church, leaving $600.00 to be provided by the Vestry. By an expenditure of $1,500.00 in alterations and improvements contemplated, an additional income could be obtained. This would be required to meet a portion of the outlay, and replace in a measure the loss of income from interment fees, and enable the Vestry to afford additional accommodations for the increasing applications for pews in said church. It is stated that the income of the Church this year was $3,800.00, and the expenses were $3,650.00; leaving a balance of only $150.00 to meet extraordinary demands.

The Rev. Dr. Price says:

"The idea of a mission now suggested itself. To meet this the church required repairs, involving an outlay of five thousand dollars; the sexton's house must be rebuilt, costing eight thousand dollars; buildings erected for the mission on the site of the churchyard, costing ten thousand dollars; and the dead removed as now, costing ten thousand dollars. To meet this the church had not a cent. The Vestry endeavored to interest the City Mission, the Howard Mission, the Guild of the Holy Cross, but for various reasons all failed. Two or three of Trinity vestry were consulted, but no encouragement was given to hope for anything for some years to come. The endowment given by Trinity might have been seriously impaired, and it is thought in legal quarters, entirely used up, if it were used in the service of the church. To this the rector would not for one moment listen. That which was given for the security

of St. Stephen's Church should never be sacrificed for the rector's private interests, or in such a way as to make the extinction of the church certain."

A correspondent of the *Evergreen Magazine* (April, 1852), describes a visit to St. Stephen's Church, on an evening in January:

"As I entered the church, the first thing that struck my eye, in the arch above the chancel, was the sentence, "Holiness to the Lord," the letters formed of green in the most beautiful style; above this, as rising from the East, was the Star of Bethlehem; and below the inscription was a gilded cross, encircled by a wreath of elegant flowers. From all parts of the ceiling depended large and heavy wreaths, formed in the most graceful festoons, which were relieved by others of smaller dimensions, suspended around the chancel. The pulpit and the altar rail were encircled by wreaths, which showed that they had been made with a strict regard to neatness and beauty. Upon the communion table was spread a cloth of the finest texture, upon which was inscribed, in letters of German text, "Do this in remembrance of Me"; the front of the gallery was festooned with wreaths of laurel, beneath which were the words, "Unto us a child is born, unto us a son is given; His name shall be Immanuel, the Prince of Peace"; on the front of the organ loft was a gilded harp, beneath which were the words, "Shout the glad tidings"; the front and rear of the altar were filled with natural flowers, and the whole presented an appearance that could not fail to impress the beholder with admiration.

"The beautiful evening service of the Church was read

by the rector, the Rev. Dr. Price, in the most effective and solemn manner; and the chanting and singing by the choir were performed in a style equaled by few, and not excelled by any that I have heard in this city. The music of the organ evidently showed that it was touched by a master hand; but I could not say much in favor of the superior quality of the instrument. The rector then entered the pulpit to deliver one of a course of sermons to young men; and although the edifice was filled to overflowing, the most breathless silence was observed; not a sound was heard except that which proceeded from the lips of the venerable rector; all were attentive; and as he proceeded with his discourse, I was led to think "this is no other than the house of God, and the gate of heaven." Truly did I say, "you are a happy people with such a shepherd to lead you in the path of piety and peace." His impassioned eloquence was equaled only by his apparent desire for the present and future welfare of his charge.

"As the congregation were about retiring, one of Chapple's Anthems was beautifully sung by the choir."

Among many services of public interest held in St. Stephen's Church, one, shortly before the old building was abandoned, may receive passing notice. It was the funeral service, January 12, 1866, over the remains of E. J. Purdy, a Supervisor of the City, a leading man in the Councils of Tammany. The journals of the day give an elaborate account of the funeral obsequies and state "that probably at no time has this or any other church contained, at one time, so many of our local dignitaries. The Mayor of the city, members of the Board

of Supervisors, the Aldermen, the Councilmen, and heads of all City Departments were present. All the courts of the city had adjourned, and representatives of each body attended.

The Rev. Dr. Price delivered a funeral discourse which (probably because it did not please the politicians of the day) was criticised in these words: "The rector delivered a discourse on Christianity, its influence, progress, importance, and desirability. The address was entirely unobjectionable, but of no appropriateness to the occasion."

The last service in the old church on Chrystie Street, was held on Sunday, July 2d, 1866. The devotional parts of the service were conducted by the Rev. Dr. Higbee, of Trinity, and the Rev. Dr. Morris.

In the musical part of the service remarkable efficiency was displayed by Miss Steinbrenner, organist, Mrs. Abner S. Brady, soprano, Miss Forshay, alto, J. R. Thomas, basso, and Mr. Geary, tenor. The Rev. Dr. Price delivered "An Historical Sketch" of the Parish, in the form of a sermon, taking for his text, "For all our days are passed away in Thy wrath." (Psalm xc:9.)

At the close of this service the Lord's Supper was administered for the last time in the old building, which for three score years had stood on this spot. The building had been sold, and was shortly to be demolished to give way to a block of tenement houses. The Rev. Dr. Price stated to his congregation that he had received a cordial invitation to have the congregation of St.

Stephen's worship in the Church of the Redemption in Fourteenth Street, but that arrangements were being made for the use of the French Church in West Twenty-second Street, where the regular services of the Church would be conducted by him at such hours as would not interfere with the French congregation worshipping in the same building.

From the changing character of the neighborhood, as already stated, it was apparent that the removal of the parish to a locality farther up town was desirable. The old church was well out of repair; the land on which it stood and the burial ground adjoining would command a good price for business purposes. As already stated, the difficulties which the Church had to encounter arose from the influx of a foreign population, chiefly of Germans, of moderate means.

The rector tried the experiment of holding week-day services in the evening in a building on Fifth Avenue. These were well attended and gave indications that the Church would resume its former prosperity if it could be located in a part of the city more convenient for its communicants. Accordingly it was decided to remove the parish of St. Stephen's, and find a site for building in the upper part of the city.

After the Vestry had decided to sell the church property in Chrystie Street, it was necessary to remove all the bodies from the adjoining graveyard. Those who had friends buried therein were asked to transfer their remains to another cemetery. All bodies remaining unclaimed were removed by the Vestry (at an expense of ten thousand dollars) and reinterred in Cypress

Hill Cemetery, Brooklyn. The names of those so buried are given in the Appendix.

Early in June, 1866, the property was sold, and on the first Sunday in July, being the twenty-ninth anniversary of the rectorship of Rev. Dr. Price, the last service was held in the old church, as already stated. St. Stephen's Parish was now without a church home, and became for many years a wanderer. For a while the congregation worshipped in the French Church Du St. Esprit in West Twenty-second Street.

Alluding to the necessity for a change of locality, the Rev. Dr. Price says in his "*Historical Sketch of the Parish*":

"It remains, then, only to state, that the abandonment of this edifice, and the removal of St. Stephen's Church, in its corporate character, to a more eligible position, has been determined, on the ground of absolute necessity. Nothing but necessity can excuse it, and nothing but its necessity would have obtained my sanction. I deeply sympathize with those who mourn the removal of this old landmark, and more especially the removal of the honored dead from what was supposed, fifty years ago, to be their last resting place.

"Never has a work of this kind been conducted with more quietness and conciliation, or met with more submission and thorough persuasion of its necessity. No serious objection has come from any party having any personal interest in the matter. The Vestry were unanimous in their decision, and yet felt the most sincere desire, if possible, to avoid the change. I have done all

in my power to retain the property for the use of the Protestant Episcopal Church, but in vain."

The congregation of St. Stephen's continued to occupy the French Church for a year, but at the end of that time the Vestry decided to find a building wherein they could resume their morning service, which had been necessarily suspended.

A public hall in the building at the corner of Twenty-eighth Street and Broadway was hired for a year, and the regular services of the Church were resumed. The Rev. Dr. Price was indefatigable in his efforts, and in pastoral visiting, and the result was that a new congregation was gathered and once more prosperity attended the work.

On the first of May, 1868, however, it became necessary for the congregation to remove again; for extensive alterations and repairs were to be begun upon the hall, in which they were worshipping.

The rector of Trinity Church invited the congregation of St. Stephen's, with its rector, to worship in Trinity Chapel, West Twenty-fifth Street, in conjunction with that congregation. It was vital to the continuance of parish life that services should be regularly held in some church; and although confusion was likely to arise, from the two congregations and two rectors worshipping together, yet the invitation was accepted, and the Rev. Dr. Price took part in the services of Trinity Chapel, alternating with the Rev. Dr. Swope, each Sunday.

This arrangement continued until Christmas, 1868, at which time, by mutual consent, St. Stephen's congre-

gation withdrew from worshipping in Trinity Chapel. For four months no suitable place for worship could be found. The rector officiated in different churches, by invitation of their rectors, but this did not conduce to the growth of the congregation over which the Rev. Dr. Price was still the rector. On the first of May, 1869, services were begun in "Hope Chapel," East Twenty-ninth Street.

As this Chapel was in the building known as "The Home for the Friendless," its use for Church purposes could be had only on a Sunday, for service and Sunday school; the Holy days falling within the week could not be observed, nor could the several organizations of parish workers be continued.

After two years' continuance here, the parish records show only six baptisms, five marriages, nine burials; and about fifty communicants.

Mrs. H. Maria G. Price, wife of the rector, died in June, 1872, and was buried in Trinity Cemetery.

The organization known as St. Stephen's Parish was maintained and held its services in Hope Chapel until 1873. During a portion of that time the Rev. Dr. Price was ill for some months, and unable to officiate. Still the congregation did not lose hope, and continued bravely to hold together under most trying circumstances, depending upon the services of different clergymen.

In this year a change for the better came. St. Stephen's Parish had a regular income, and also funds sufficient to buy or build a church, whenever opportunity might offer.

It was learned that the Church of the Advent in West Forty-Sixth Street (Rev. A. B. Hart, Rector), could be bought; and early in the year 1873 arrangements were made whereby the two congregations of St. Stephen's and the Advent were consolidated. The Rev. Dr. Price became rector, and the Rev. A. Bloomer Hart associate rector. The name Church of the Advent was dropped, and that of St. Stephen's retained.

Once more, then, the parishioners had permanent shelter. But it is not possible that a coalition of two congregations could be accomplished without engendering ill feeling in many breasts. It was so here; and the inevitable result was the withdrawal of many people and of one of the clergymen. Dr. Price went abroad for several months, leaving the parish under charge of Mr. Hart. Soon after an election of new officers became necessary.

The election for wardens and vestrymen took place on Easter Monday, April 14th, 1873; and the following gentlemen were duly elected for one year, one-half the number being of the two former congregations:

Robert Hewitt, and H. B. Price, Wardens; Hiram Raynor, S. A. Bunce, Dr. C. A. Budd, B. L. Harsell, C. O. Billings, E. K. Linen, Charles Richardson, R. Hewitt, Jr., Vestrymen.

At a subsequent meeting, Mr. Hiram Raynor was elected Treasurer, and Mr. R. Hewitt, Jr., Clerk of the Vestry.

On October 4th, 1873, after the return from abroad of Rev. Dr. Price, the Vestry granted leave of absence

to the Rev. A. B. Hart, Associate Rector, in accordance with his request as here given:

GENTLEMEN:—With much regret, I ask of your kindness, leave of absence from the parish for six months, perhaps for a year.

As the Rector will need, and should have, aid in his work, I beg you to use for the employment of an assistant, the salary which would otherwise be due to me.

On November 4th, 1873, Mr. B. L. Harsell, asked of the Vestry information as to the property and present condition of the parish, in order that a full record of the same might be entered on the Church books.

The reply of the Vestry, through the Rector, was to the effect that the parish had owned the church and five lots on the southeast corner of Broome and Chrystie Streets. They now own lots Nos. 19 and 21 in Warren Street and No. 125 in Greenwich Street; also the present Church property in West Forty-sixth Street, a plot in Trinity Cemetery, and six plots in Cypress Hill Cemetery.

The rector receives for his salary the rent from the three lots afore mentioned. The assistant rector receives $1,200.00 a year, and the choir receives $2,500.

The assets of the Corporation are, say, $140,000.00 for the Church property in Forty-sixth Street, and the three lots above mentioned. There is a mortgage of $12,000.00 on the Forty-sixth Street property.

The present annual income of the parish is given as $3,750.00 per year, from the three lots of ground above described; pew rents, $1,868.00; collections, $500.00.

The present annual expenditures are (say $9,000) as follows:

Rector	$3,750.00
Assistant Rector	1,200.00
Choir	2,500.00
Sexton	300.00
Interest on mortgage	840.00
Incidental (coal, gas and sundries)	410.00

Upon the resignation of Mr. Raynor, Mr. R. S. Harsell was elected Treasurer on November 12th.

The parish has removed six times: from the corner of Broome and Chrystie Streets to the French Church in Twenty-second Street; from the French Church to Ferreras' Hall in Forty-second Street; from Ferreras' Hall to Trinity Chapel in Twenty-sixth Street; from Trinity Chapel to the Home for the Friendless; and from the Home for the Friendless to the present edifice in Forty-sixth Street between Fifth and Sixth Avenues.

At the time of the removal from Broome and Chrystie Streets the parish had the proceeds of that property together with lots 19 and 21 Warren Street and 125 Greenwich Street, also six lots in Cypress Hill Cemetery and lot 791 E in Trinity Cemetery; also in addition some personal property, bell, font, etc. The same property was possessed at time of each removal.

The Deed of the Forty-sixth Street property was recorded in New York L. 1243 p. 324, March 4th, 1873. Deed of 19 and 21 Warren Street and 125 Greenwich

Street recorded in N. Y. L. 211, p. 492, December 14th, 1826. Deed of 4 lots in Cypress Hill Cemetery recorded in King's County L. 760, p. 381, May 9th, 1867. Deed of 2 lots in Cypress Hill Cemetery recorded King's County L. 760, p. 379, May 9th, 1867. Deed of plot in Trinity Cemetery recorded in N. Y.

On March 13th, 1874, the Committee of the Vestry appointed to secure the services of a clergyman to assist the rector during the absence of the Rev. Mr. Hart, reported that they had engaged the Rev. Prof. John J. Roberts, of New York.

Prof. Roberts was a graduate of the University of North Carolina (1838) and received the honorary degree of Doctor of Divinity in 1879. He was ordained deacon in 1846 and priest in 1848 by Bishop Ives. He was Professor of French Language and Literature in his *Alma Mater*, and has been engaged in educational and parochial work in New York for the past forty years. At St. Stephen's he had the title of Associate Rector and was invited to be present at the vestry meetings.

Rev. Dr. Price reported that he had removed from Trinity Cemetery the bodies of the members of his family buried therein, and had interred them in the cemetery at Hempstead, L. I.

In April, 1874, the Treasurer reports that only 26 pews in all have been rented, in whole or in part, of the 86 in the church; and that there exists a deficit of between eleven and twelve hundred dollars in the treasurer's books.

On April 16th, 1874, the Vestry ordered that "the

room next the robing room of the Church be cleaned, the floor covered with matting, or carpet, a good stove put up, and otherwise suitably prepared for the use of the Vestry, the ladies' society, or other proper use, and that the same committee procure the bell belonging to this Corporation now in the French Church, Twenty-second Street.

Retrenchment in Parish expenses was found to be absolutely necessary, and on April 22d, 1874, the Vestry voted a yearly salary of $2,500.00 to the rector, "provided and on condition that he surrenders, annuls, cancels, and destroys any paper, document, instrument, writing or agreement, which he holds that binds this Corporation to any agreement with him, the Rev. Dr. J. H. Price. The Rector after due consideration, "for the sake of peace and harmony," expressed his willingness to accept and comply with the resolution, if passed. The motion, being duly seconded, was carried, the Rector not voting.

Financial difficulties overtook the Church at this time, and to protect themselves a mortgage of $17,000.00 was placed upon the premises situated on the north side of Forty-sixth Street in said city, distant 220 feet east of Sixth Avenue; being 40 feet wide front and rear, by 100 feet 5 inches in depth on each side.

In the following year, May 20, 1875, the Vestry, recognizing the fact that the income of the Church had greatly diminished, passed the following resolution:

"That the Rector and Associate Rector shall receive for their services as such, whatever monies there be remaining in the hands of the Treasurer, after paying

the necessary expenses, said monies to be equally divided between the Rector and Associate Rector, and to be paid them quarterly: this resolution to take effect from date, and to continue at the pleasure of this Vestry."

The Chair protested against the passage of this resolution, and a breach then occurred between the rector and Vestry which added greatly to the discomfort of each party. All efforts at reconciliation were unavailing, and after consultation with the rector, it was found impossible to arrange matters satisfactorily. At last, to bring matters to a crisis, on June 10th, the Vestry formally requested the resignation of their rector.

The reply of Dr. Price, addressed to the Wardens and Vestrymen of St. Stephen's Church, is as follows:

"Having deliberately considered the matter and being thoroughly persuaded that both legally and morally, I occupy an impregenable position, and therefore can afford to waive an appeal to human tribunals and refer to the judgment of God, I respectfully resign the Rectorship of St. Stephen's Church, the resignation to take effect on Tuesday, the 2nd day of November next.

"Your obt. servant,

"Joseph H. Price."

Oct. 22, 1875.

The Vestry at a meeting October 22nd, accepted Dr. Price's resignation and unanimously elected as his successor, the Rev. A. Bloomer Hart. The following is his letter of acceptance:

GENTLEMEN:—To your communication made orally on the 31st ultimo, and since in writing by the Chairman of your Committee, informing me that on October 22nd I was unanimously elected to the Rectorship of St. Stephen's Church, in this city, I have the honor to reply, and beg you to say to the Vestry, that in reliance on the divine aid, I accept the office to which they have chosen me, and trust that in fulfilling its duties I shall have their kind sympathy and co-operation in all good works.

Believe me very faithfully and affectionately yours,

A. B. HART.

November 16, 1875.

To Messrs. James Blackhurst, Francis C. Hall, Edwin K. Linen, Committee.

Mr. Hart's salary was fixed at $1,800.00 per annum, "from which amount he may provide his own assistant."

After resigning St. Stephen's Parish in 1875, the Rev. Dr. Price retired to private life. As opportunity afforded he assisted his brother clergymen, but never assumed another parochial charge. For many years his home was at the Ashland House in this city, the proprietor of which proved a most valuable friend to him in his declining years.

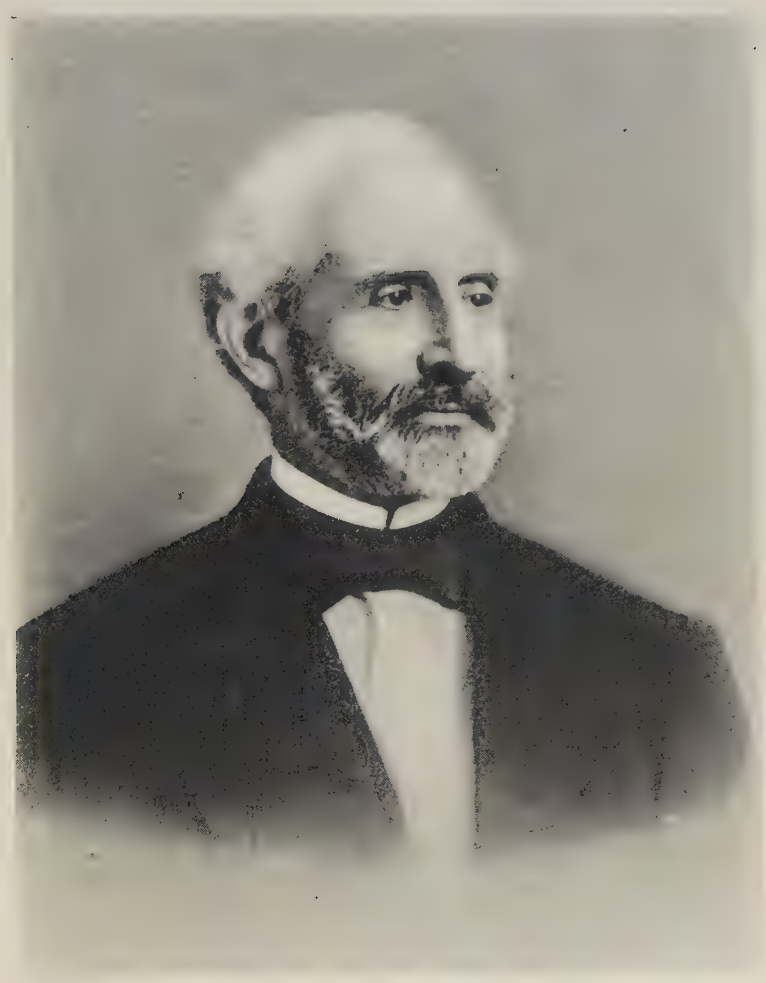
Dr. Price had held the longest rectorship of any in St. Stephen's Parish; a period of thirty-eight years. He gave the best years of his life to the work, and bore bravely the many vicissitudes through which the parish passed. Bowed down by many afflictions, domestic and public, the closing years of his life were sad, but his faith was unwavering.

He died at the Ashland House on Saturday, October 29th, 1887. His funeral took place from Calvary Church on Monday, October 31st. Bishop H. C. Potter officiated, assisted by the Rev. Dr. Satterlee, rector, Rev. Dr. Beach, rector of St. Peter's, Rev. Dr. Tuttle, of St. Luke's, Drs. Eigenbrodt and Buel. Others present were Bishop Walker, Dr. Richey, Dr. Wildes, Dr. Mulchahey and Dr. Brewster. The interment took place at Hempstead, L. I.

An oil portrait of the Rev. Dr. Price was presented to St. Stephen's Church in 1899, by Mr. Jas. L. Morgan. It was painted by Donald Alexander in 1853. It is from this painting that the portrait here given was copied.

Bishop H. C. Potter, in his address to the Convention of the Diocese of New York, 1888, said:

"The Rev. Dr. Joseph H. Price, at the time of his decease was the senior presbyter of the Diocese. Dr. Price had retired from the active work of a ministry in which he had long served with honor and fidelity, but to the last his services were at the command of his brethren, to whom he endeared himself by many graces. Identified with the earlier history of the Diocese, and long surviving most of his contemporaries, he cherished to the end an unswerving love for his mother the Church, and was happiest when serving at her altars. It is pleasant to remember now that the Diocese was able, through its Aged and Infirm Clergy Fund, to do something to cheer the closing days of our venerable brother, and I hope the interests of that Fund will not cease to have a warm place in the hearts of clergy and people."



Abram Bloomer Hart.

The Eighth Rector: Rev. A. B. Hart.

1875-1891

THE eighth rector of St. Stephen's Church was Abram Bloomer Hart, who was born in New York City, March 20th, 1810. He was graduated from the General Theological Seminary in 1833, but had been ordained deacon by Bishop Onderdonk in 1832. He served his diaconate in St. Andrew's Church, Harlem, and was ordained to the priesthood July 6th, 1834 in that Church, and soon thereafter became its rector, where he remained until 1841. Having received a call to become rector of St. Andrew's Church, Appalachicola, Florida, he removed to that city in 1841, and remained six years. During his residence in Florida he was a member of the Standing Committee of the Diocese, and was also elected a deputy to the General Convention of 1844.

Having resigned the rectorship of St. Andrew's, he returned to New York, and was received into that Diocese by transfer, in 1847.

The certificate of incorporation of the Church of the Advent was submitted to the Diocesan Convention of New York, and that parish was admitted into union with the Diocese, on September 30th, 1847. The rector of the new parish, the Rev. A. Bloomer Hart, together

with Messrs. Thos. W. Horsfield, and Chas. T. Platt, lay delegates from the Parish, took their seats in Convention. The Rev. Dr. Price was the preacher of the sermon before the Convention which received this young church into union with it; little dreaming that in later years, it was destined to be absorbed into the parish of which he was then the rector. This was the second meeting of the Diocesan Convention since the suspension of Bishop Onderdonk, and the senior presbyter of the Diocese, the Rev. Thomas Lyell, rector of Christ Church, New York, presided.

Mr. Hart was a man well known in the literary circles of the Church. He was editor of the publications of the Church Book Society and publisher in German of "The Youth's Friend."

As already stated, the Church of the Advent, West Forty-sixth Street, was purchased by the corporation of St. Stephen's Parish in 1873; of which Church Mr. Hart was then rector; and in accordance with the new arrangement he became associate rector of St. Stephen's (Dr. Price being rector), and so remained for two years.

In accordance with the invitation extended by the Vestry on October 31st, 1875, after the withdrawal of Dr. Price, Mr. Hart became the rector.

The Rev. Professor Randall C. Hall, D. D., was for many years associated with the Rev. Mr. Hart as Assistant Minister, and to him we are indebted for information concerning the eighth rector of St. Stephen's Church.

He speaks of the Rev. Mr. Hart as a gentleman of

the old school, tall in stature and dignified in appearance. In writing his sermons which were all carefully prepared, he would take a thirty-two page copy-book, the most common kind in those days, and write a sermon till it reached the middle; he would then turn the book over and begin the next sermon at the other end, and continue till it met the previous sermon. Few men ever took more pains with their sermons than he. The language was carefully chosen. The sentences flowed on one after another, with a rhythm closely resembling that of blank verse; and this resemblance to poetry was heightened by choice of images, figures, and allusions, reminding one especially of classic poetry. His allusions were usually so veiled that they called for a scholar to detect them, and even then demanded close attention. Nor did he put off the writing of sermons till Saturday night. He devoted Monday and Tuesday morning to their composition, and the rest of the week he would turn his thoughts to some more remote sermon to be preached perhaps a month later.

Though not a college graduate, Mr. Hart had taken the regular college course of study under private tutors, his father having feared to expose him to the temptations encountered in a public institution. His scholarship was of the highest order and embraced an immense variety of subjects. Though not honored with a degree, few even of those so honored among his contemporaries had attained his standard, especially in literature, whether English or foreign.

In divine service, when his strength permitted, he would read the lessons; and he read them well, showing, often, that he had given them considerable study.

Few speakers were more careful and correct about the pronunciation of words. Even a scholar listening to his reading might hear what would be to him a new pronunciation of a very familiar word; but on consulting Walker, Mr. Hart's authority, he would find Mr. Hart always correct.

Mr. Hart late in life married Miss Mary Whiting, a daughter of the late Judge Whiting, a most happy choice, a woman of great wealth, generosity and spirituality, and an immense help in his parish work. One who had listened to his preaching for many years could soon detect in his sermons the effect of her influence. They were not more polished and refined (an almost impossibility), but they became more practical, held better the attention of his hearers, and showed the contact of mind with mind. Few rectors ever did more for the poor of the parish than he did, particularly after his marriage, in consequence of the deep sympathy, the great wealth and the large generosity of Mrs. Hart.

During the last few years of his life, Mr. Hart lived in retirement, known to but few of his brethren in the ministry. At the time of his death but few of the clergy realized what an important work for the Church he had done many years before, when he was editor of the Church Book Society at No. 762 Broadway. This position he long held and filled with great care and conscientiousness. Everything published had to pass under his searching scrutiny, and nothing could go out, of whose English or orthodoxy he did not approve.

By resolution, April 24th, 1876, the Vestry of St. Stephen's established a sinking fund to pay off the

mortgage of $17,000.00 on the Church property held by the Bowery Savings Bank; and the sum of twenty-five dollars donated by a class in the Sunday school for that purpose was made the beginning of said sinking fund, and the first deposit made therefor in the Seamen's Savings Bank.

In 1882 it was learned that the property No. 19 Warren Street had been sold for taxes by the city, and it would require $31,000.00 to cover the amount due and secure title. A loan of $36,000.00 was authorized by the Vestry, to redeem the property and pay other parish indebtedness. The two lots Nos. 19 and 21 Warren Street were given as security.

On November 16th, 1881, the Vestry passed a resolution authorizing the rector to sell the old Communion service, and also the bell, which had been loaned to the French Church in West Twenty-second Street at the time the Chrystie Street property was sold, and the old St. Stephen's Church demolished. These articles were sold in order to pay bills incurred in repairing the church edifice in West Forty-sixth Street. Also to aid the parish to meet current expenses, Trinity Church bought back for $1,200 a small portion of the lot No. 125 Greenwich Street, ten feet in width, which it had given to St. Stephen's in 1805.

In May, 1888, a lease, to run twenty-one years, of No. 125 Greenwich Street, was made with the Western Electric Company, containing a provision for three renewals of twenty-one years each to be executed in due course.

There were many indications that the parish was not

prospering. The location of the Church was found to be undesirable; the character of the neighborhood had changed; pew rents were falling off; and the rector was too far advanced in years to prosecute vigorously the kind of work required in that locality. A change of some kind seemed inevitable.

The parish of the Holy Trinity, Harlem (in 122nd Street), had built a large and handsome stone church some years before, but it had a heavy mortgage resting upon it. It was in great need of money. A proposition was made to the vestry of St. Stephen's to unite the two parishes, and to make the Rev. Mr. Hart rector *emeritus* on a salary of $2500.00. This proposition met with opposition from some of the vestry, but was greatly desired by the rector.

With this project of consolidation in view, at a meeting of the Vestry of St. Stephen's Church, February 6th, 1890, the rector offered the following resolutions:

"*Whereas*, It is proposed to unite the parish of the Holy Trinity, Lenox Avenue and One Hundred and Twenty-second Street, the Rev. I. Newton Stanger, D. D., Rector, with St. Stephen's Parish, West Forty-sixth Street, the Rev. A. B. Hart, Rector; Therefore, *Resolved*, That we accept the proposition to unite these two parishes under the one name,—the Church of St. Stephen, New York City."

The Rector then read a letter of resignation of his office, as follows:

"With great sorrow after many years of happy association with my vestry and parishioners, I hereby resign the Rectorship of St. Stephen's Church, New

York City, with the condition annexed that the Rev. Dr. Stanger be elected to succeed me in the Rectorship.

"A. B. HART."

He also offered the following resolution:

"That the Rev. Dr. I. Newton Stanger be and he is hereby chosen to be Rector of St. Stephen's Church, New York City, the resignation of the present Rector, the Rev. Mr. Hart, to take effect at Easter, or so soon as Dr. Stanger may be prepared to enter on the discharge of his duties as Rector of the united parishes. *Resolved*, That a Committee of three be appointed by the Rector to co-operate with a Committee from Holy Trinity Church, Lenox Avenue, and to adopt the requisite legal measure for consummating the union of the two parishes. *Resolved*, That this Committee be authorized to sell the Church building of St. Stephen's, West 46th Street, and to pay off the mortgages on the church and on its secular property, the action of the committee to be finally approved by the Rector."

These resolutions were adopted by the following vote: *Ayes*, Messrs. Cock, Linen, Mooney and Weeks; *nays*, Messrs. Blackhurst, Fleming and Maclaury, the rector voting *aye*.

This action of the vestry created great dissatisfaction. The matter was not consummated before the annual election of the year following took place, and the majority of the congregation expressed their disapproval by then electing a new vestry composed of men who were known to be opposed to consolidation.

On March 30th, 1891, Monday in Easter week, the

following gentlemen were elected officers of the parish: Wardens, Messrs. Blackhurst and Fleming; Vestrymen, Messrs. Maclaury, Watson, Schroeder, Warren, Robinson, Woodruff Smith, Theodore Smith, and William J. Smith.

This Vestry, on May 9th, passed the following resolution, unanimously repudiating the action of the Vestry on February 6th, 1890, which had, by a vote of five to three (the rector voting aye), authorized the consolidation of St. Stephen's Parish, and the parish of Holy Trinity, Harlem.

"*Resolved*, That all action or pretended action, and any resolution, or pretended resolution, of the Vestry of this Church, had or attempted, or claimed to be had, on February 6th, 1890, or subsequent thereto, for the consolidation of this Church with Holy Trinity Church of Harlem, be, and the same hereby are, repudiated and rescinded, as null, void and of no effect; and that any and all surviving committee or committees, if any, appointed to aid in such consolidation, are hereby discharged, and all their acts, or pretended acts, disaffirmed and repudiated as null and void."

"*Resolved*, That all the acts of the gentlemen now composing the Vestry of this Church, done for the purpose of defeating the attempt to consolidate it with Holy Trinity Church of Harlem be approved, ratified and confirmed, and adopted, as the proper acts of this corporation, and as having been done in its interests and for its welfare, and that the Church hold such gentlemen protected and harmless from any and all expenses,

costs, or damages in any wise growing out of their acts or actions."

In consequence of this action of the new vestry law suits were brought by the Church of the Holy Trinity, to compel the consummation of the agreement; and long and expensive litigation resulted, but without accomplishing the result desired.

In May, 1891, the Rector was taken ill and unable to officiate for several months thereafter. The Vestry made an appeal to Bishop Potter for advice in these trying circumstances, which he gladly gave, and sent them as a supply the Rev. Isaac S. Hartley, D. D., who later was invited by the Vestry to "occupy the pulpit in place of the rector."

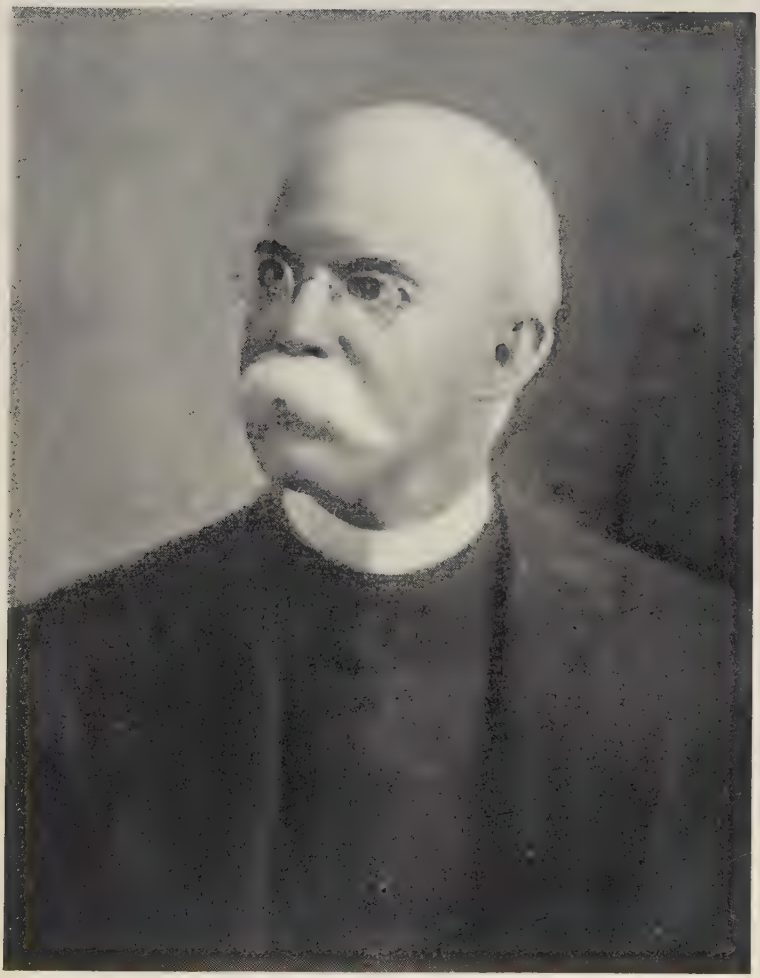
Dr. Hartley was born in New York City September 26th, 1830, graduated from New York University in 1852, and from the Andover Theological Seminary, Massachusetts. For twenty years he was a minister of the Dutch Reformed Church. Having abandoned that communion he studied for Holy Orders, and was ordained deacon in Grace Church, New York, December 21, 1890, by Bishop Potter. On May 28, 1891, he received Priests' Orders from Bishop Potter in St. George's Church, Newburgh, and served as "acting rector" of St. Stephen's Church from June, 1891, to January, 1892. He left New York to accept the rectorship of St. James' Church, Great Barrington, Mass., and died there, July 3rd, 1899, whilst rector of the parish.

Owing to his ill health and to dissatisfaction at the failure of his plans to have St. Stephen's Parish con-

solidated with the Church of the Holy Trinity, Harlem, Mr. Hart did not officiate in the Church for eighteen months, and had neglected his pastoral duties.

It seeming to be an impossibility to reconcile the rector to the decision of the Vestry, which repudiated the proposed consolidation of the two churches, and Mr. Hart being eighty-two years of age, a formal request for his resignation of the rectorship of St. Stephen's Church was made by the Vestry. This having been refused, the Vestry appealed to the Standing Committee of the Diocese, asking its intervention. The Standing Committee had no power to act in the matter; and the Vestry requested three clergymen of the diocese to act as a committee to advise them what course should be pursued to bring about the severance of the ties binding rector and people; and also in their behalf to present the condition of affairs in the parish to the Bishop of the Diocese. This committee consisted of the Rev. Dr. Tuttle, rector of St. Luke's Church; Rev. Dr. Brown, of St. Thomas' Church, and Rev. Dr. Donald, of the Church of the Ascension.

Later, a settlement between rector and people was accomplished; and the Rev. Mr. Hart offered to resign upon certain conditions. A payment of $1,800.00 was made to him by the Vestry, in recognition of past services; and his resignation was tendered, and accepted, on January 21st, 1892.



Charles Russell Treat.

The Ninth Rector: Rev. Charles R. Treat.

1892-1899.

A COMMITTEE of the Vestry (Messrs. Fleming, Watson and Robinson), which had been appointed to select and nominate a new rector, recommended for that office the Rev. Charles R. Treat, rector of the Church of the Archangel, New York. He was duly elected and entered upon the duties of his office in the Spring of 1892.

Charles Russell Treat, the ninth rector of the Parish, was born in Newark, N. J., October 2nd, 1842, and was an honor man of Williams' College, and a member of the *Phi Beta Kappa* Society, graduating in the class of 1863. For five years he occupied the chair of Elocution at his *Alma Mater*. He was a good linguist, speaking fluently French and German, and in addition to the daily demands of parish life, he found time to pursue his studies in Hebrew, Greek and Latin.

Having been brought under the influence of the Congregational Society, he studied for the ministry of that Church, and was graduated from Andover Theological Seminary in 1869. On December 23rd, 1882, he was ordained deacon in the Episcopal Church by Bishop Williams, of Connecticut, and received Priest's Orders August 2, 1883, at the hands of the Bishop of Rhode Island.

He was in charge of St. Peter's Church-by-the-Sea, Narragansett Pier, in 1883, and later became curate in St. John's Church, Stamford, Conn. In 1883, and again in 1887, he was curate at St. Thomas' Church New York City. From 1883 to 1887, Mr. Treat was rector of the Church of the Redeemer, Brooklyn, L. I., and from 1888 to 1892, was rector of the Church of the Archangel, New York.

When Rev. Mr. Treat entered upon his new field of labor, St. Stephen's had been without the services of a rector for the space of twenty months. The new incumbent had a difficult work in hand to gather the scattered members, many of whom had gone to other churches, or moved from the neighborhood; and to unite different factions, which always arise under like conditions. The church building was not attractive, the auditorium being on the second floor, with Sunday-school rooms in the basement. In the neighborhood were modernly constructed and more churchly edifices, which offered attractions of music and ritual. But Mr. Treat threw himself heart and soul into the work, and soon had a united congregation and a harmonious vestry to support him. Yet, after earnest and faithful labors for five years, all were convinced that a change to another locality would be advantageous, if it could be accomplished.

In the summer of 1893, the interior of the building was re-decorated, a centre aisle constructed, the church carpeted throughout, new pews added, the organ moved to the side gallery, and new stained glass windows put in. The cost of this improvement was $3,700.00. The

Ladies' Guild of the Parish contributed $800.00 "towards the beautifying of the Church"; and voted to raise $1,000.00 during the coming year, to be devoted to the Church Improvement Fund. The pulpit formerly in use in this Church was presented to Trinity Church, Fishkill, N. Y.

In October, 1893, Mr. Charles E. Fleming, Senior Warden, offered the Vestry an illuminated window to be placed in the north wall of the Church, in memory of his mother. The offer was accepted and the window placed in the chancel wall, and formally presented to "The Protestant Episcopal Church of St. Stephen, for all time."

On December 14th, 1894, the Vestry accepted and ordered spread on the minutes the following communication from Mr. Fleming, as "a modification of the presentation on October 6th, 1893, of a memorial window in the chancel of the Protestant Episcopal Church of St. Stephen (now located in West Forty-sixth Street), by Chas. E. Fleming, a Warden; that said presentation is subject to the condition that this memorial window shall remain in the Chancel of St. Stephen's, so long as the Church remains in its present location."

It was learned that a chapel built in 1880, in West Sixty-ninth Street, by the Church of the Transfiguration, could probably be bought. The location was a desirable one; and with a church already built it was believed that St. Stephen's parish could at once enter upon work in a new field with good promise of success. The neighborhood was being built up with large apartment houses, and the increase in population was consequently very considerable.

The change of location from Forty-sixth Street was therefore seriously considered.

On April 3rd, 1897, at a meeting of the Vestry the following resolution was offered by Mr. F. S. Robinson:

"*Resolved*, That St. Stephen's Church be removed from its present location to the site now occupied by the Chapel of the Transfiguration in Sixty-ninth Street."

The vote was as follows: *Ayes*, Sutherland G. Taylor, F. S. Robinson, George W. Quintard, James A. Robinson, Jno. D. Fouquet. *Nays*, W. J. Smith, Dr. W. S. Watson, C. E. Fleming, Woodruff Smith. (W. W. Warren not voting.) Mr. Fleming's vote was qualified by his not having sufficient information about the above to vote *Aye*. The resolution was declared carried.

On Easter Monday, 1897, two members of the former Vestry retired, and two others were elected, Messrs. Seagrist and MacCoy. At a meeting of the Vestry on April 23rd, the following preamble and resolutions were offered by Mr. Sutherland G. Taylor, seconded by Mr. James MacCoy and unanimously carried.

Whereas, The Chapel of the Transfiguration on West 69th Street has been placed at our disposal, and

Whereas, It has been deemed expedient to secure a new site for St. Stephen's Church, be it

Resolved, That the Rector, Wardens and Vestrymen of St. Stephen's Church respectfully request the Standing Committee of the Diocese to grant permission for the removal of St. Stephen's Church to the site of the said Chapel of the Transfiguration.

A committee to consider the plan and scope of the contemplated removal of this Church was appointed,

consisting of Messrs. W. W. Warren, Fred S. Robinson and James A. Robinson.

On September 22nd, 1897, the following resolution offered by Mr. Sutherland G. Taylor, was passed:

"*Whereas,* The said Church property on West 69th Street has been purchased, and alterations made by Mr. Geo. W. Quintard, who consents and agrees to sell and transfer the same to St. Stephen's Parish as per agreement accepted by the Rector and Vestry April 3, 1897, be it therefore

"*Resolved,* That the Vestry of this Church hereby agree and do agree to sell the Parish Church now located at No. 57½ West Forty-sixth Street, and that the proceeds of such sale shall be applied to the purchase of the said church property on the south side of West Sixty-ninth Street."

The Church building in West Forty-sixth Street was subsequently leased temporarily, from June, 1897, to January, 1898, to Rev. Chas. H. Eaton for use by the congregation of the Church of the Divine Paternity, at a monthly rental of $200.00.

The text of the agreement entered into between Mr. George W. Quintard and the corporation of St. Stephen's Parish, is as follows:

"Know all men by these presents: That Geo. W. Quintard, of the City, County and State of New York, for and in consideration of the sum of one dollar to him in hand paid, by St. Stephen's Church, the receipt whereof is hereby acknowledged, does hereby promise to and agree with St. Stephen's Church in the city of New York, that he will suffer and allow it to use and occupy the premises known as the Chapel of the Trans-

figuration in 69th Street between Columbus and Amsterdam Avenues in the city of New York, as a place of worship, and for other purposes of said Church, without payment to him or his heirs, executors, and administrators of any rent or other charges, except as hereinafter mentioned, for the term of two (2) years from the first day of October, 1897.

And he further promises and agrees to convey said premises to said St. Stephen's Church, free and clear from all encumbrances, at any time during said term, upon request of said Church, upon payment to him of the sum of Eighty-five Thousand Dollars and interest on said sum from the date of his acquiring the property to the date of his conveying the same to said Church, to be computed at the rate of five per centum per annum; and, also, all the taxes, assessments, water rates and other charges thereupon, and all insurance thereon paid by him.

And St. Stephen's Church agrees to occupy said premises for the above purposes only.

And further agrees that if at any time during said term it becomes able so to do it will thereafter pay to said George W. Quintard all sums paid by him for taxes, assessments, Croton water rates, insurance and other charges upon said premises, and also interest upon the sum of Eighty-five Thousand Dollars at five per cent. per annum, or so much of said sum as it may be able to pay.

In Witness whereof the parties hereto have hereunto set their hands and seals this 21st day of September, 1897.

Witness: Geo. W. Quintard. [seal.]
John Yard.

The Protestant Episcopal Church
of St. Stephen's,
Chas. R. Treat, *Rector.*

Witness: Francis K. Seagrist, *Clerk.* [seal.]
Sutherland G. Taylor.

A protest was filed with the Standing Committee against the removal of St. Stephen's congregation to the chapel in Sixty-ninth Street, because of the nearness of Christ Church, and of the Church of All Angels. This delayed the consent of the Standing Committee until the matter between the parishes could be satisfactorily arranged.

As already stated the building in West Sixty-ninth Street had been purchased and its use offered to St. Stephen's, and accepted. The vestry had decided to make the move, and on the third day of October, 1897, the first service was held in the new parish Church, West Sixty-ninth Street.

In December, 1897, the Rev. Sidney Hubbell Treat, son of the rector, was appointed assistant minister of St. Stephen's Church, and so continued until June, 1898. Like his father he was an honor man at Williams' College and a member of the *Phi Beta Kappa* fraternity. At the time of his death, which occurred January 29th, 1903, in the thirty-second year of his age, he was rector of St. James' Church, Greenfield, Mass.

In January, 1898, by resolution of the vestry, the rector, Messrs. Taylor and MacCoy were appointed a committee to adjust the matter of difference between St. Stephen's Church and the authorities of the diocese.

In the Fall of 1898, the Vestry voted to sell the Church in West Forty-sixth Street, for the sum of seventy thousand dollars.

Mr. Wm. H. Davis, the organ builder, made an agreement with the Finance Committee to take the organ in the Forty-sixth Street Church in payment for improve-

ments and repairs to be made on the organ in the Sixty-ninth Street Church.

The services at St. Stephen's under Mr. Treat's rectorship were of a devotional and impressive character. The musical selections were elaborate, and rendered by a quartette choir under the direction of Mrs. Ada F. Taylor (who for ten years was the voluntary organist of the Church). The monthly musical services were a prominent feature, and the Young Men's Club and Sunday school were in a flourishing condition.

Mr. Treat died October 3rd, 1899. His funeral took place from St. Stephen's Church, on Friday, October 6th. The Rev. Dr. Peters, of St. Michael's Church, conducted the service, assisted by the Rev. Dr. Brown, of St. Thomas', Dr. Lubeck, Dr. Parker Morgan; the Rev. George Pratt, the Rev. George W. Ferguson, of Ossining, and the Rev. William Holden, of Northport.

The interment was in St. Stephen's plot, Trinity Cemetery.

One who is well qualified to know, bears testimony to the loveliness of Mr. Treat's character, his sympathetic nature, and his sole ambition to do His Master's work faithfully.

At a Vestry meeting held October 5th, 1899, the Junior Warden announced the decease of the Rev. Charles Russell Treat, rector of St. Stephen's Church. The following resolutions were thereupon unanimously adopted:

Whereas, It having pleased the great Disposer of events to remove from among us our beloved rector,

Rev. Charles Russell Treat, we desire to express our estimation of his character and worth.

In his capacity of Rector he manifested a sincerity and gentleness which won the admiration and affection of all with whom he came in contact.

As an individual his life was filled with those true and tender charities whereby the weak and unfortunate were unassumingly cared for, making their memories fragrant with sweet recollections of his goodness of heart.

His personal presence forbade no approach, and his demeanor was like a cheerful sunbeam in all his companionship.

Resolved, That we tender to the family of the deceased our deep sympathy in view of their loss, and our regret that one so truly a man has been taken from our midst; and that a copy of these resolutions be engrossed and presented to the family.

The official acts of the Rev. Mr. Treat, during the seven years in which he was rector of St. Stephen's, as reported to Convention, are as follows: Baptisms, 60; marriages, 67; funerals, 105.

At a Vestry meeting held October 12th, 1899, it was determined to invite the Rev. F. J. Clay Moran to supply the vacant pulpit of St. Stephen's Church; which invitation was accepted, and he continued to fill the vacancy until the first of February, 1900.

The Trustees of the colored congregation of the Baptist Temple of New York had made an offer to St. Stephen's Church for the purchase of the church property in West Forty-sixth Street; which offer being submitted at a Vestry meeting (December 1st, 1899), was, upon motion, accepted, the sale to be subject to the ap-

proval of the Supreme Court of the State of New York.

The offer was as follows:

"To the Rector, Church Wardens and Vestrymen of St. Stephen's Protestant Episcopal Church of the City of New York:

"We the undersigned Trustees of the Baptist Temple of the City of New York, hereby make the following proposition to St. Stephen's Protestant Episcopal Church of the City of New York, for the purchase of the church property located on the north side of West Forty-sixth Street, between Fifth and Sixth Avenues, in the city of New York:

We will agree as follows, viz.:

First.—To pay for the said church property the sum of seventy-five thousand dollars.

Second.—To pay the sum of one thousand dollars in cash on the execution of the contract for the sale of said property.

Third.—To pay the sum of not less than five thousand dollars in cash, upon receiving a deed of said property; deed to be delivered ninety days from the date of the execution of said contract for sale.

Fourth.—To assume the payment of the first mortgage, and interest, of Thirty-six Thousand Dollars; now a lien on said property.

Fifth.—To execute and place upon said property a second mortgage of Thirty-three Thousand Dollars, in favor of St. Stephen's Church, its successors or assigns; to bear interest at the rate of five per cent. per annum.

Sixth.—To pay the sum of Thirty-six Hundred Dollars per year on account of and reduction of said second mortgage, in semi-annual payments of eighteen hundred

dollars, until the principal of said mortgage shall be paid in full.

Seventh.—And we, the Trustees of the Baptist Temple of the city of New York, do also further agree that if we dispose of the premises herein mentioned, at any time prior to the payment in full of said second mortgage, the amount then remaining unpaid upon said second mortgage shall then immediately become due and payable upon demand.

Eighth.—We also agree to permit the removal from the said church of the large stained Cathedral window in the rear end of the church and of the marble Baptismal Font, and other articles heretofore agreed upon.

Dated New York City, New York, December 1st, 1899.

(Signed) BAPTIST TEMPLE,
ROBERT H. DE SAYLES, *President.*
ALBERT S. REED, *Secretary.*

The above proposition was accepted by the Vestry, December 1, 1899, was later approved by the Supreme Court, and the sale was consummated July 13th, 1900, under Rev. Mr. Seagle, by the delivery to St. Stephen's Church of a bond and mortgage of $33,000, a cash payment of $4,285, and a promissory note for the balance amounting to $1,715, at six per cent. interest.

The Tenth Rector: Rev. N. A. Seagle.

1900 ——

AT a meeting December 27th, 1899, Mr. MacCoy moved that the Rev. Nathan A. Seagle, assistant minister in St. Thomas' Church, be elected to the rectorship of the parish. The motion was unanimously carried.

Mr. Seagle was born in Rutherfordton, North Carolina, December 24th, 1868. He was the son of Philip C. and Mary S. (Drake) Seagle, of Dutch and English ancestry.

His early education was obtained in public and private schools in his native state. From 1885 to 1890 he was a pupil at the Ravenscroft School, Asheville.

In 1891 he came to New York City and entered the General Theological Seminary, graduating from that institution in May, 1894. In June, 1894, he was ordained to the diaconate by the Rt. Rev. Joseph Blount Cheshire, Jr., D. D., Bishop of North Carolina, and in August, 1895, he was advanced to the priesthood by the Rt. Rev. Henry Codman Potter, D. D., LL. D., Bishop of New York.

During his Seminary career he was a lay reader in St. Thomas' Parish, New York City, and, upon his graduation and ordination, became an assistant minis-

Nathan A. Seagle.

ter therein. In April, 1895, he married Miss Emma Louise Fraser, of New York City, who had been a member of St. Thomas' Church from infancy, and was the daughter of John Fraser, one of its oldest pewholders.

In the Autumn of 1896 he entered New York University, retaining his official connections with St. Thomas' but relinquishing the salary pertaining thereto, and was graduated from the University with the degree of B. A., in June, 1899.

In December, 1899, he was called from St. Thomas' to the rectorate of St. Stephen's, and entered upon the duties of his office in February, 1900.

A request having been received from Bishop Potter, April 26th, 1900, that a Special Committee of St. Stephen's Vestry be appointed to confer with a like Committee from Christ Church, regarding a consolidation of the two parishes, Messrs. Taylor, Robinson, Morgan, Greene and MacCoy were appointed from St. Stephen's Church.

This Committee later reported to the Vestry that the two committees had met with the Bishop on May 11th, 1900. The representatives of Christ Church declared themselves as in favor of consolidation, provided it could be accomplished upon a satisfactory basis. The committee from Christ Church having no definite proposition to offer, the committee from St. Stephen's submitted certain terms of consolidation for further consideration. The main features of the proposition were:

(1) The name of the consolidated churches to be "Christ and St. Stephen Protestant Episcopal Church of the City of New York."

(2) The present Rector of St. Stephen's Church to be Rector of the consolidated churches.

(3) The present Rector of Christ Church to be Rector Emeritus.

(4) The vestry of the consolidated church to be composed of one warden and four vestrymen from the present vestry of Christ Church, one warden and five vestrymen from the present vestry of St. Stephen's Church.

(5) Christ Church property, located on the northwest corner of Seventy-first Street and Broadway to be sold and a new church edifice erected on the southeast corner Sixty-ninth Street and Broadway.

The Bishop expressed himself pleased that the matter was now in such shape as to be intelligently discussed by the vestries of the two churches.

After some delay the Vestry of St. Stephen's was informed that their proposition did not meet with favor from the Vestry of Christ Church, and the consolidation plan was finally abandoned.

Since that time the work of St. Stephen's has gone steadily on, and a vigorous Church life is the result of an energetic rector, a united vestry and a harmonious congregation.

The income from the rented pews and collections is about $8,000.00, and the real estate given by Trinity Parish in 1806, then valued at $10,000, is now estimated to be worth $250,000.

The altar which had stood in the Forty-sixth Street Church was by resolution of the vestry given to St. Mark's Church, Gastonia, N. C.

The font which had been given to the Forty-sixth Street Church by Mrs. Annie La Gay Smith in memory of her son, Harry C. Smith, was presented to the Archdeacon of New York for use in the new Church of the Advocate, in the Bronx.

MEMORIALS.

The interior of St. Stephen's Church is beautified by memorial gifts, as follows:

An altar cross in memory of Julia Ann Hubbell.

A mural tablet in memory of the Rev. Charles Russell Treat, placed by the "Mary Washington Colonial Chapter of the Daughters of the American Revolution," of which Mr. Treat was chaplain.

A stained glass window; subject, "The Light of the World"; in memory of Rev. Charles R. Treat.

An oak litany desk in memory of the Rev. Charles R. Treat.

The font, in memory of Christopher Larkin Skeels and his wife, Caroline Hart Skeels.

A stained glass window, in memory of Dorothy and Donald Robinson Williams; subject, from the text "A little child shall lead them."

A stained glass window, at the north side of the chancel, in memory of Jessie Carpenter Roe; subject taken from the text, " He shall gather the lambs with His arms."

The lecturn, in memory of Mrs. E. W. Merrill.

The lecturn Bible, in memory of Helen Dunlay.

The lecturn on the pulpit, in memory of Elizabeth Goelet Wilson.

Altar books and chancel books, in memory of Frances F. Quintard.

One silver flower vase, in memory of Lewis MacGregor.

One pair brass vases, in memory of Margaret H. Hewins.

One pair brass vases, in memory of M. E. Gier.

One pair brass vases, in memory of Nellie A. Horner, and Anna Belle Horner.

One brass vase, in memory of Aurora Martinez Hernz.

Silver paten and chalice in memory of Leila Newcombe Fleischmann.

Chancel fittings appropriate to the Trinity season, consisting of altar-cloth, stoles and book-marks, given in memory of Col. Alexander Henry Hoff, U. S. A.

The Rev. Francis T. Russell, S. T. D., was an assistant of Mr. Seagle, and his services were most acceptable to the congregation. Upon his leaving the church in May, 1903, in order to take up work in the West, the vestry spread upon their minutes a resolution of regret at his departure, and said: "His was a loving service, offered without money and without price. His dignified and sympathetic character, as well as his earnest preaching and matchless reading, have strengthened and encouraged the work of the church."

A change in the character of the music took place with the advent of the new rector, and in May, 1901, by resolution of the vestry Mr. Kendrick Le Jeune was engaged as organist and choir-master, and a vested quartette and chorus choir was introduced.

In the vestry room are oil portraits of four former

rectors, Rev. Mr. Moore, Mr. Feltus, Dr. Price, and Mr. Treat; and a crayon portrait of the Rev. Mr. Hart. The illustrations in this book are from these portraits; and also the one of Dr. Hawks from a photograph kindly furnished by the Rev. William H. Pott; the one of Rev. Mr. Jackson from the published *Memoirs*, by his widow; and the one of Rev. Mr. Seagle from a photograph by Alman.

On July 23rd, 1900, title was taken to the Sixty-ninth Street property from Mr. George W. Quintard.

In March, 1901, all past troubles with reference to the removal of the congregation from Forty-sixth Street came happily to an end, upon the receipt of the following letter from the Standing Committee of the Diocese:

"Scarborough, March 8, 1901.

Dear Mr. Seagle:—

At a meeting of the Standing Committee of the Diocese of New York, held yesterday, a communication was received from the Bishop giving his canonical consent to the change of site for St. Stephen's Church to West Sixty-ninth Street, as requested in the applications from the Rector, Wardens and Vestry received April, 1897. The Committee thereupon voted to give its canonical consent also.

Let me heartily congratulate you and your vestry in this final settlement of the difficulty, and wish you all success in your work in the future.

Yours sincerely,

THOS. R. HARRIS,

Secretary Standing Committee.

To the Rev. N. A. Seagle."

During the twelve years which had elapsed since the vestry of May 9th, 1890, had repealed the resolution of the former vestry to consolidate the parishes of St. Stephen's and Holy Trinity, Harlem, litigation was begun and continued. After two years the court decided against consolidation. That ended the matter as far as Holy Trinity was concerned, but during the other ten years their lawyers continued their efforts to collect their fees.

Counsel who had been engaged by the rector and former vestry sought to have the terms of the resolution of February 6th, 1890, enforced. On the other hand, the new vestry had engaged counsel to defend their action. The result was trial and appeal, one after the other, and costs to the parish of over twenty thousand dollars for the successful lawyers. In addition to this, the parish had finally to pay lawyers' fees on the opposite side, whose original claim was $15,000 and costs; but this was settled for $5,000 after suit. Furthermore, the parish had to pay counsel's fees and costs amounting to about $2,000 as a result of this final action.

All difficulties were at last settled, by the efforts of the tenth rector, and, on October 16th, 1902, the judgment was paid and discharged of record with a general release from each of the plaintiffs.

The One Hundredth Anniversary of St. Stephen's Parish was observed on Sunday, May 7th, 1905, the date being that on which the corner-stone was laid a century before.

At the morning service in the Church the Bishop of the Diocese, the Rt. Rev. Henry C. Potter, D. D., LL. D., was present, and also the Rev. George Alexander

Strong, rector of Christ Church, the Rev. Dr. August Ulmann, the Rev. J. Newton Perkins, and the rector.

The Bishop made an address wherein he congratulated the success of those labors which had planted the old parish in this locality, and reminded his hearers that "St. Stephen's is to be a power in the life of New York just in so far as it stands, not for social prestige nor for dignified history, but for a divine ideal."

The Rev. Mr. Perkins briefly sketched the history of the parish; and then the Rev. Mr. Strong spoke, in part, as follows:

* * * "I have heard during the short time for which it has been my privilege to fill the rectorship of Christ Church, that a few years ago there was some thought of consolidating the two parishes. But it was not accomplished; the reason being (and it is a reason creditable to those who represented both sides), that because of the strong loyalty to their own past on each side, to their own history, to their own record with all its evidence of honor, and of sacred and blessed association, it was found impossible to carry through the plan. That is a thing honorable to all concerned in it; and as we stand here at this time, close together, side by side, facing the great needs and the great problems of this part of New York, obeying the command of our Lord and Master to serve the people of this part of the city, to minister to them in His name, to do His work as He shall give us the power to do it, I want to say that, leaving behind all thought of what might have been, I pledge to the rector and the people of St. Stephen's on my own behalf, and on behalf of my parish,

the fullest spirit of harmony. I hope that we shall stand side by side in true neighborliness and equal co-operation, to work together, to plan together as we may have opportunity (and such opportunity has already come to Mr. Seagle and myself); to plan together and to work together in mutual trust and harmony for our Lord's work, which has been given to us to do. I pledge myself to this in the belief and the confident hope that we shall do more for His great cause in that spirit, than is possible in any other.

"So it is my privilege with these few words to give you my hearty congratulations, claiming perhaps the rights of an elder sister (yet only a little older, for what is twelve years of seniority when one counts one hundred years), to extend to you with the most hearty sincerity and good will, our congratulations on your noble and beautiful past, our earnest good wishes for strength and vigor in all that you are doing in the present, and our prayers that God may be with you, to give a fuller and richer blessing in all that you shall be called upon to do for Him, in the days to come. This is the message, given in fullest sincerity, which I bring to you today as the representative of Christ Church, your elder sister."

The service was concluded by the celebration of the Holy Communion, the priests present assisting the bishop in the distribution of the elements.

The music on this occasion was admirably rendered by the vested choir, under the direction and training of Mr. L. Kendrick Le Jeune, the accomplished organist and choir master of the parish. The offertory anthem was Mozart's "I Will Give Thanks."

At the evening service of the same day, the following clergymen were present: The Rev. Dr. Nelson, Archdeacon of New York; the Rev. Dr. Henry Lubeck, rector of the Church of Zion and St. Timothy; the Rev. Arthur H. Judge, rector of St. Matthew's Church; the Rev. Livingston Rowe Schuyler, and the rector.

The anthem was Randegger's "Praise the Lord." The sermon was by Archdeacon Nelson; and congratulatory addresses were made by the Rev. Dr. Lubeck and Rev. Mr. Judge.

Thus ended the services commemorative of the laying of the corner-stone of the first St. Stephen's Church, May 7th, 1805.

* * *

As we look over the names of members of the parish during the past century we recognize many which are interwoven with the history of the city, and of the state, and of our country. Diplomatists, merchants, men of letters, and of the medical and legal professions are among the number of those who sat under the preaching of the saintly Moore and the eloquent Hawks; and who stood manfully by the Church through the many storms it had to weather, ecclesiastical and financial.

Among those of earlier years who are held in grateful remembrance are the Hon. Rufus King, Gov. DeWitt Clinton, Col. Marinus Willett, William Rhinelander, John Jacob Astor, Jacob Sherred, Cornelius Schuyler, Robert Haws, Joseph N. Lord, Oliver B. Tweedy, the brothers Jordan and Jacob Mott, and John DeLancey. A great nephew of Gov. Clinton, Mr. Sutherland G. Taylor, is a member of the vestry at the present time.

In the latter half of the century we recognize the familiar names of Alexander T. Stewart, Elisha and John Brooks, William Vermilye, James L. Morgan, John Poillon, Richard F. Purdy, James W. Dominick, and the families of Livingston, Ludlow, Howland, Huntington, Winans, and Rhinelander. Mrs. Jefferson Davis, Admiral French, Commodore Nicholson, and Judge Pryor were also pewholders in St. Stephen's.

At the date of the centennial commemoration, May 7th, 1905, the following gentlemen composed the Vestry of St. Stephen's: George W. Quintard, Sutherland G. Taylor (Wardens); George H. Mallett, M. D., William M. Morgan, James S. MacCoy, William J. Smith, William W. Warren, John W. Hampton, John W. Herbert, Edward W. Kearney, William E. Woodend, M. D.

Mr. August Ulmann, Jr., was superintendent of the Sunday school, and Mr. George G. Oliver was librarian.

The organist of the parish was Mr. L. Kendrick LeJeune.

The sexton was Mr. Christian M. Kull.

Mr. Henry B. Nichols was the usher.

Appendix.

Subscriptions for Building the Church, 1805.

Thomas Gibbons	$
Cornelius Schuyler	1250.00
Jacob C. Mott	100.00
Jordan Mott	100.00
Isaac Emmons	50.00
Abraham Fowler	25.00
Benjn. Beekman	50.00
Geo. Warner	40.00
William Hardenbrook	50.00
David Mann	10.00
Jacob Lear	10.00
John DeLancy	100.00
John Pell	50.00
Rufus King	25.00
Cash $10, Cash $10	20.00
H. Von Wagenen	20.00
Cash $10, Cash $10, Cash $5	25.00
A. L. Bleecker	20.00
John Slidell	25.00
Dewitt Clinton	25.00
Peter Kemble	30.00
Fredk. De Peyster	30.00

Joshua Jones	25.00
S. Gouverneur	10.00
Cash	10.00
Francis B. Winthrop	20.00
Cash	20.00
Wm. Rogers	30.00
Tunis Quick	10.00
Peter A. Mesier	10.00
Cash	20.00
A. and R. Bartow	10.00
Cash $5, Cash $10, Cash $10	25.00
John Richardson	5.00
Wm. Rhinelander	25.00
Cash	5.00
John J. Astor	20.00
Cash	5.00
James Woods	10.00
H. McFarlane	5.00
Jonathan Lawrence	10.00
Robt. Watts	25.00
M. Clarkson	10.00
I. Ferrers	5.00
James Des Brosses	50.00
Timothy Wood	5.00
Cash $6, Cash $5	11.00
Peter Clarke	10.00
A. Bruce	10.00
Cash	10.00
Moses Jarvis	15.00
Nath. Bell	5.00

Bishop Moore	50.00
J. Sherred	20.00
Peter Mesier, Junr	10.00
Edwd. Gould	5.00
Cash	5.00
Fredk. Philips	30.00
Cash	5.00
Wm. Henderson	10.00
John P. Groshon	5.00
Edwd. Lyde	5.00
Wm. Laight	5.00
Richd. Harrison	25.00
Edmd. Morewood	10.00
Cash	5.00
Jno. Onderdonk	10.00
Bogardus	10.00
John Ogden	10.00
Cash	6.00
Geo. Scriba	15.00
Cash $10, Cash $5	15.00
Francis Dominick	10.00
David Marsh	30.00
John Poillon	20.00
Ruhbill Mott	20.00
Widow Lovell	10.00
Henry Astor	5.00
Wm. Dally	5.00
Wm. Denning	10.00
Mary Dale	10.00
Alderman Montagnie	10.00

Dr. Kemp	10.00
Wm. Rhinelander	25.00
Jas. Robertson	10.00
Danl. Kemper	5.00
Mr. Ferguson	5.00
Thos. Farmer	5.00
Cash	5.00
Wm. Ludlow	10.00
A. and F. Ogsburg	5.00
John Freelandt	10.00
Widow Ogilvie	20.00
John Jones	25.00
Robert Brown	5.00
Mrs. Kane	5.00
Thomas Cadle	5.00
Thomas Maule	10.00
Cash $7.50, Cash $3	10.50
Wm. Leffingwell	10.00
Mr. Minugh	5.00
Cash $5, Cash $3, James Sargent $5	13.00
Verdine Elsworth	5.00
B. W. Rogers	5.00
Rev'd. Mr. Hobart	20.00
Estate of N. Gouverneur	40.00
Cornelius Ray	25.00
Cash	10.00
	$3175.50

Collected by Mr. Williams:

Abraham Cannon	$ 3.00
James W. Dominic	5.00

Widow Dyer	3.00
Corns. Vandenberg	5.00
Widow Vandenberg	5.00
Wm. Griffith	3.00
Jacob Wilkins	5.00
Chas. Bird	10.00
Col. Willet	25.00
	$ 64.00

APPENDIX B.

NAMES OF THE RECOGNIZED DEAD BURIED IN THE ST. STEPHEN'S CHURCH PLOT, CYPRESS HILLS CEMETERY.

Adams, R.
Anderson, John.
Armond, Rebecca.
Andrews, ———
Allen, Oliver.
Adams, John S.
Arment, William.
Armstrong, Jane.
Archer, Catharine.
Arnold, Elizabeth.
Anderson, R.

Burkel, L.
Beck, W.
Brown, Theodore.
Boyce, D.
Barclay, Daniel.
Burk, Henry E.
Bliss, Daniel.
Bell, Francis.
Belcher, Mrs. S.
Buckhurst, Sarah.
Bourger, C.
Bernharm, Sarah A.
Backwell, C. C.
Brown, T. C.
Banks, John.
Buckle, H. B.
Brown, D.
Bond, C. H.
Bates, Sarah.
Bartlett, Jay T.
Bennett, Jane.
Burrell, George.
Bird, Charles M.

Cramomskies, ———
Crawford, J. H.
Carryt, J. P.
Carr, Joshua.
Carr, W. H.
Collins, John.
Clyman, Edwin.
Christian, Mary.
Carryt, Ellen C.
Cox, Mary.
Clousky, Rebecca.
Callien, William.
Carter, Mary E.
Ceattiff, Thomas.
Creighton, Catharine.
Clark, Benjamin.
Carville, Mary.
Collum, Uriah M.
Collins, H.
Cornwell, M. S.
Carter, Enock.

Dean, George.
Demund, ———
Dunn, Hanna.
Dreamer, Sarah.
Danver, S.
Dominick, M.
Dodge, Ann R.
Dean, Henry.
Dickson, Mary E.
Delarzend, Joseph C.

Englehart, George.

Foster, W. H.
Falkner, Hanna.
Ferris, Morgan.
Fink, Jane.
Ferris, Charles D.

Fink, Ann.
Ferris, Eliza W.
Ferris, Emily C.
Frazer, William.
Fash, Adam.
Foster, M. A.
Ferguson, Sarah R.
Ferris, E. W.
Ferris, Mary W.
Ferris, M. O.
Foster, Thomas.
Falows, Lambert.

Gamble, Susan.
Granger, Eliza.
Gibbons, William.
Gibbons, Thomas.
Groch, J.

Honeywell, Hanna.
Haley, Henry.
Hopkins, Mary J.
Hopkins, Theodore.
Hicks, Rachel.
Howard, C. A.
Honeywell, William.
Higgins, Sarah J.
Howland, James H.
Hays, James.
Haviland, E.
Heath, C. B.
Hopkins, Anna M.
Heath, M.
Heath, Samuel.
Holms, Sarah H.
Humbert, Jonas.
Humbert, E.
Houston, Joseph.
Hendrickson, W. H.
Hull, Nicholas.
Hoyt, Mary.
House, Eliza J.
Hipwell, Emily.
Halsted, Mary.
Hainland, William.
Harris, Catharine E.
Harris, Charles.
Harris, Peter.

Ingraham, E. S. A.
Ireland, John.

Johnson, John.
Jackson, H. A.
Jones, Mary.
Johnson, Mary.
Jackson, William.
Jackson, G.
Johnson, Joseph.
Junde, Elizabeth.

Keath, Catharine.
Kearsing, C.
Kee or Kerr, William.
Kennard, Margaret.
King, Hanna.

Lloyd, S. C.
La Brun, U. G.
Livingston, ———
Lyon, John H.
Lawrence, Lewis.
Loremburg, G. F.
Lounsbury, Allet.
Lyon, Ann M.
Livings, S. M.
Little, F. H.
Lounsberry, Hanna M.

Mildeburg, Elleto.
Mooney, Hannah.
Mooney, Sarah.
Miller, C. H.
Marshalt, John.
McClay, Margaret.
Montgomery, S.
Marshall, Susanna.
Marshall, John R.
Manus, Edward C.
Miller, M. A. K.
Mullins, Catharine.
McLeod, M.
McGee, George.
Mook, Jane.

Neil, Henry.
Niedzniedyke, C. G.
Nicholson, J.
Nickels, A. C.
Nichols, F. A.
Nichols, Eliza.

Purdy, Moses.
Price, William.
Pinkney, James W.
Phibbitt, C. E.
Powell, Thomas.
Peickney, James W.

Rose, Margaret M.
Radley, J.
Rodges, Eliza J.
Roustone, John.
Rider, C. M.
Ridabock, M. E.
Redstone, Thomas.
Rouse, Ellen G.
Roulstone, G. M.
Reeson, George.
Rothan, Jane.
Ruderous, H.
Rogers, Harriet G.
Rhodes, Mary.
Reynolds, David.

Shields, Ann.
Simonson, Susan.
Shample, Harriett.
Smith, John.
Stamler, C. V.
Swift, William Samuel.
Smith, James.
Smith, Mary.
Stodard, Hanna M.
Skatts, Deborah.
Storms, L. K.
Smith, C. M.
Sougham, David.
Sougham, M. Antoinette.
Smith, John.

Taylor, Henry.
Towns, Henry.
Trumbull, Oliver.
Traynor, Mary.
Thorne, Geo. F.
Tilyou, Sarah.
Trowbridge, Joseph.
Tillman, Wm. J.
Thorne, G. F. H.
Tice, Catharine.
Titus, Joseph.

Vanck, C.
Vantine, Amelia.
Vandenborgen, Mary.
Van Dyne, James.
Van Dyne, Sarah.
Van Horn, Jenny.
Valentine, Edward.
Van Dyne, Mary Jane.
Van Wort, Jane.
Van Nord, J. E.
Van Norden, J. H.

Withers, M.
Wilkie, Ellen.
Weeden, Daniel.
White, H. M.
Whitehead, Samuel.
Walkins, Hannah J.
Walkins, R.
Wilson, James.
Williams, Mary E.
Williams, Mary M.
Wheeler, Emma M.
Williams, Richard F.

Yates, Ann.
Young, Maria.

I hereby certify that the foregoing is a correct list as it appears on the records of the Cypress Hills Cemetery of the identified dead buried in St. Stephen's Church Plot and removed to this Cemetery.

RICH'D F. BUTT,
Superintendent.

APPENDIX C.

WARDENS AND VESTRYMEN OF ST. STEPHEN'S PARISH.

1805 to 1905.

Wardens.

Jacob C. Mott.
Cornelius Schuyler.
Thomas Gibbons.
Henry Pope.
James Smith.
John Drake.
George Warner.
George Haws.
Joseph Chadwick.
Daniel Mersereau.
Ernest Fink.
Foster Nostrand.
James W. Dominick.
John H. Hurtin.
Jacob Aims.
Isaac Fryer.
Bezaleel Howe.
Robert A. Sands.
Bronson Peck.
Robert Hewitt.
H. B. Price.
Hiram Raynor.
James Blackhurst.
Francis C. Hall.
Steven R. Weeks.
Charles E. Fleming.
Theodore E. Smith.
Frederick S. Robinson.
George W. Quintard.
Sutherland G. Taylor.

Vestrymen.

Jordan Mott.
Benjamin Beekman.
John Fash.
Isaac Emmons.
Benjamin Clark.
Abraham Fowler.
George Beck.
Adolph Carter.
James Gillander.
William Lang.
John Williams.
Richard Mott.
Jacob Lobb.
John Pell.
Jonas Humbert.
Tunis Bergh.
John Poillon.
James Scott.
David Marsh.
Abraham Vanbuskerk.
Mark Moore.
Andrew Yelverton.
Moses Jarvis.
Eliad Davis.
Thomas Tripler.
James Dobbin.
Alexander Stewart.
Nicholas J. Quackenbos.
Joseph N. Lord.
Thomas Shapter.
John H. Williams.
George Ehringer.
Charles H. Roach.
John Messenger.
Marinus Willett.
Joseph Desnoues.
William N. Chadwick.
Asa Day.
John Scoles.
W. N. Seymour.
Elisha K. Belcher.
John M. Seaman.

William Wilson.
Benjamin Loder.
Samuel Lynes.
Francis Smith.
Jared L. Moore.
Richard E. Purdy.
Caleb S. Benedict.
William Weed, Jr.
Charles J. Chipp.
Joseph W. Winans.
S. Jones Mumford.
Elisha Brooks.
James L. Morgan.
John Brooks.
Henry W. Boswell.
John A. Poillon.
Thomas Netterville.
Abel Corwin.
William C. Greig.
Joseph S. Taylor.
Robert T. Haws.
Henry L. Rich.
Charles Swift.
A. W. King.
James H. Lyles.
Jay Jarvis.
Edwin Houghton.
Silas Davis.
N. G. Bradford, Jr.
Charles H. Richardson.
Russell Crane.
L. D. Burdett.
Charles G. Smull.
Henry W. Whiting.
E. D. Brown.
Joseph Priest.
Walter L. Childs.
Garwood Ferris.
Henry Richardson.
Seaman R. Fowler.
Matthew E. Baker.
Samuel K. Barton.

Alexander H. Stewart.
George B. Raynor.
S. A. Bunce.
C. A. Budd.
B. L. Harsell.
E. K. Linen.
C. O. Billings.
R. Hewitt, Jr.
S. M. Pike.
J. Doupe.
George Ashforth.
William G. Stansbury.
William O. Linthicum.
S. Decatur Trenchard.
J. C. Pomeroy.
Peter A. Frasse.
Thomas F. Cock, M. D.
Hobart B. Jacobs.
Edmund L. Mooney.
Henry W. Mooney.
Charles Schroeder.
William J. Smith.
W. E. Watson, M. D.
James MacLaury.
William S. Watson.
Woodruff Smith.
William W. Warren.
Frank L. French.
John D. Fouquet.
Joseph S. MacCoy.
James A. Robinson.
L. W. Fuller.
F. K. Seagrist.
George H. Mallett, M. D.
W. M. Morgan.
Thomas Lyman Greene.
John N. Golding.
James E. Spencer.
William E. Woodend, M. D.
Edward W. Kearney.
John W. Hampton, Jr.
John W. Herbert.

APPENDIX D.

DELEGATES TO DIOCESAN CONVENTION.

The following members of St. Stephen's Church were elected and took their seats as members of the Diocesan Convention of New York:

1805—Cornelius Schuyler, Jordan Mott.
1806—Cornelius Schuyler, Abraham Fowler, Jacob C. Mott.
1807—James Gillander, William Lang.
1809—Henry Pope, James Gillander.
1810—Cornelius Schuyler, Isaac Emmons, James Smith.
1811—James Smith, Jonn Pell, George Warner, Henry Pope.
1811—Henry Pope, Cornelius Schuyler, John Drake, Adolph Carter.
1812—Henry Pope, Tunis Bergh, David Marsh, John Pollion.
1813—Moses Jarvis, George Warner, James Smith.
1814-1816—John Drake.
1817—Daniel Mersereau.
1818—Marinus Willett, Daniel Mersereau.
1819—Tunis Bergh.
1820—George Haws.
1821—Daniel Mersereau, Alexander Stewart.
1823—John W. Dominick, James Dobbin.
1824—George Warner, Daniel Mersereau.
1825—James Dobbin, Jonas Humbert.
1826—Daniel Mersereau.
1827—Nicholas Quackenbos, Daniel Mersereau.
1828—George Haws, Joseph Chadwick, Daniel Mersereau.
1829—Joseph Chadwick, Joseph N. Lord.
1830—George Haws, Joseph N. Lord, Alexander Stewart.
1831—Daniel Mersereau.
1832—William N. Chadwick, Foster Nostrand.
1833—Foster Nostrand, William N. Chadwick.
1834—James N. Dominick.
1835—William N. Chadwick.
1836—Foster Nostrand, William N. Chadwick, William N. Seymour.
1837—Foster Nostrand, Daniel Mersereau.
1838—Daniel Mersereau, Benjamin Loder.
1839—James W. Dominick.
1840—James W. Dominick, Benjamin Loder.
1841—Jacob Aims, William Wilson, M. D.
1842—Daniel Mersereau, William Wilson, M. D.

1843—Jacob Aims, John H. Hurtin, William Wilson, M. D., Francis Smith.
1844—Jacob Aims, William Wilson, M. D.
1845—Jacob Aims, R. C. Purdy, Daniel Mersereau.
1846—John M. Seaman, William Wilson, M. D.
1847—William Wilson, M. D., Daniel Mersereau, Joseph W. Winans.
1848—William Wilson, M. D., Isaac Fryer.
1849—Charles J. Chipp, Isaac Fryer.
1850-1852—Charles J. Chipp, Isaac Fryer, Robert A. Sands.
1853—Isaac Fryer, Elisha Brooks, James L. Morgan.
1854—Isaac Fryer, Elisha Brooks, Henry W. Boswell.
1855—Isaac Fryer, Bezaleel Howe, Joseph S. Taylor.
1856—Day Jarvis, James S. Syles.
1857—Robert A. Sands, A. W. King.
1858—Isaac Fryer, A. W. King, N. G. Bradford.
1859—Isaac Fryer, Jay Jarvis, Bronson Peck.
1860—Robert A. Sands, Bronson Peck.
1861—Robert A. Sands, Lorenzo D. Burdett, Joseph Priest.
1862—Robert A. Sands, Isaac Fryer, Bronson Peck.
1863-1864—Robert A. Sands, Elisha Brooks, Henry B. Price.
1865-1868—Robert A. Sands, Samuel K. Burton, Henry B. Price.
1869—Robert A. Sands, Henry B. Price, Richard F. Purdy.
1870—Robert A. Sands, Seymour A. Bunce, Richard F. Purdy.
1871—Richard F. Purdy, Seymour A. Bunce, Henry B. Price.
1872—(No election.)
1873—Robert Hewitt, Seymour A. Bunce, B. L. Harsell.
1874—(No election.)
1875—James Blackhurst, George Ashforth, S. M. Pike.
1876—James Blackhurst, Robert Hewitt, Francis C. Hall.
1877—James Blackhurst, Francis C. Hall, George V. Pomeroy.
1878—James Blackhurst, Stephen D. Trenchard, George V. Pomeroy.
1879—Stephen D. Trenchard, George V. Pomeroy, Francis C. Hall.
1880—Stephen D. Trenchard, George V. Pomeroy, James Blackhurst.
1881—Stephen D. Trenchard, Francis C. Hall, Stephen R. Weeks.
1882—Stephen D. Trenchard, Francis C. Hall, James Blackhurst.
1883—Stephen D. Trenchard, Francis C. Hall, Charles E. Fleming.
1884-5-6—Francis C. Hall, Charles E. Fleming, Stephen R. Weeks.
1887—Francis C. Hall, James Blackhurst, Theodore E. Smith.
1888—James Blackhurst, Charles E. Fleming, E. K. Linen.
1889—James Blackhurst, Charles E. Fleming, Stephen R. Weeks.
1890—Charles E. Fleming, William S. Watson, Theodore E. Smith.
1891—Charles E. Fleming, James Blackhurst, William S. Watson.
1892—James Blackhurst, Theodore E. Smith, William S. Watson.
1893—Charles E. Fleming, Fred S. Robinson, William S. Watson.
1894—Benjamin A. Burtsall, John W. Bowran, Charles A. Barnard.

1895-1896—Charles E. Fleming, George W. Quintard, Sutherland G. Taylor.
1897-1898—George W. Quintard, James A. Robinson, F. R. Seagrist.
1899—George W. Quintard, James S. MacCoy, William M. Morgan.
1900—George W. Quintard, William M. Morgan, George H. Mallett, M. D.
1901—George W. Quintard, S. G. Taylor, William M. Morgan.
1902-3-4—S. G. Taylor, William M. Morgan, G. H. Mallett, M. D.
1905—Sutherland G. Taylor, William M. Morgan, John W. Herbert.

APPENDIX E.

CLERGYMEN WHO HAVE BEEN ASSOCIATED WITH ST. STEPHEN'S CHURCH.

1805-1905.

1836—Samuel Nichols.
1836—Zechariah Mead.
1836—Samuel Cooke.
1836—Richard Coxe.
1837—Asa S. Colton.
1838—Richard Whittingham.
1839—Francis Vinton.
1843—Charles D. Jackson.
1844—William D. Lake.
1845—Thomas Gallaudet.
1853—James Millett.
1853—Edmund Embury.
1854—Robert B. Fairbairn.
1862—Arthur Whitaker.
1863—John W. Trimble.
1864—William Morris.
1903—Horace M. Ramsay.
1904—August Ulmann.
1871—Eugene L. Toy.
1873—John J. Roberts.
1876—Randall C. Hall.
1878—William H. Capers.
1880—F. A. De Rossett.
1881—Charles G. Gilliat.
1883—Robert S. Grosse.
1886—Gustavus W. Mayer.
1892—William E. Eigenbrodt.
1892—Isaac H. Hartley.
1895—George H. Hibbard.
1897—Sydney H. Treat.
1899—F. J. Clay Moran.
1899—Theodore I. Holcombe.
1900—George W. Eccles.
1900—Francis T. Russell.
1901—William D. Williams.
1903—Horace M. Ramsey.

ORGANISTS OF ST. STEPHEN'S CHURCH.

William N. Seymour.
Miss Steinbrenner.
George Ashforth.
Joseph Poznansky.
H. P. Danks.
Joseph McLaury.
Dr. Sands.
Joseph J. Jardine.
J. Austin Phillips.
Mrs. Ada F. Taylor.
L. Kendrick Le Jeune.

APPENDIX F.

PEWHOLDERS IN ST. STEPHEN'S CHURCH MARCH, 1906.

Andreini, Mr. and Mrs. Joseph Manuel.
Appleby, Mrs. Leonard Lafayette.
Arnold, Mr. and Mrs. Francis R.
Ballin, Mr. and Mrs. Gustav N.
Bateman, Mr. and Mrs. James R.
Baylor, Miss Rowland
Blodgett, Dr. and Mrs. Frank Jefferson.
Bonsall, Mr. and Mrs. Carleton Lloyd.
Braine, Mr. and Mrs. Clinton Elgin.
Brewer, Dr. and Mrs. Charles.
Brockway, Mrs. Fred. J.
Brown, Mrs. Delaplaine.
Cairnie, Miss Alice Gertrude.
Canfield, Miss Mary Ella.
Catlin, Mr. and Mrs. Henry W.
Clemens, Miss Clara Langdon.
Culbert, Mr. and Mrs. Francis Ramsdell.
Culbert, Mrs. William A. M.
Dade, Mr. and Mrs. Charles.
Dawson, Miss Emily.
Day, Mr. Nathaniel B.
Disosway, Mrs. Cornelius D.
Durfee, Mr. and Mrs. Charles.
Elliott, Mr. and Mrs. Richard W.
Ely, Mr. and Mrs. Frederick G.
Embury, Dr. and Mrs. Philip.
Erlanger, Mrs. Abraham Lincoln.
Fleischmann, Mr. Charles Russell.
Fowler, Mr. and Mrs. Robert S.
Fraser, Miss Lillie Estelle.
Freeman, Mrs. Kate Walthall.
Frost, Mrs. Albert P.
Frost, Miss Helen A.
Gillis, Mr. and Mrs. Romer.
Gordon, Miss Clara J.
Gould, Mr. and Mrs. George H.
Greene, Mrs. Thomas Lyman.
Gregory, Mr. and Mrs. Charles.
Grover, Mr. and Mrs. S. Hervey.
Grovesteen, Mrs. Milton Weston.
Halsted, Mr. and Mrs. J. Harsen.
Hampton, Mr. and Mrs. John Watts, Jr.
Hawkesworth, Mr. James A.
Haynes, Mrs. Albro E.
Hendrickson, Miss.
Herbert, Mr. and Mrs. John Warne.
Hoff, Mrs. A. E. VanRensselaer.
Horner, Miss Grace Belle.
Howells, Miss G. Isabelle.
Hoyt, Miss Clarine I.
Humphreys, Mr. and Mrs. George H.
Jepson, Mr. and Mrs. John A.
Kauffer, Dr. and Mrs. H. J.
Kearney, Mr. and Mrs. Edward W.
Keep, Mr. and Mrs. Charles William.
Leaman, Mr. and Mrs. Alfred V.
Lemon, Mr. and Mrs. William H.
Lennon, Mr. and Mrs. Joseph Packenham.

Littell, Mrs. Margaret C.
MacCoy, Mr. James S.
MacKay, Miss Anna Douglas.
Mallett, Dr. and Mrs. George Hooper.
McElroy, Miss Annie Hildreth.
Miner, Miss Ida L.
Mitchell, Mr. and Mrs. Thomas Warburton.
Moore, Mr. and Mrs. James Henderson.
Morgan, Mr. and Mrs. William Moseley.
Oakley, Mr. and Mrs. William Henry.
Ogle, Dr. and Mrs. Thomas.
Outcalt, Mr. and Mrs. John.
Owens, Mr. William G.
Pentz, Mr. and Mrs. Perry Carter.
Perry, Mrs. Alexander.
Poor, Mrs. Sarah Jacobson.
Pressinger, Mr. and Mrs. Whitfield Price.
Rogers, Miss Mary.
Schley, Mr. and Mrs. J. Montfort, Jr.
Sellers, Mr. and Mrs. Charles Bird.
Sergeant, Mr. and Mrs. William Roberts.
Sherman, Mr. and Mrs. H. Taylor.
Smellie, Mr. and Mrs. Ernest.
Smith, Mr. William J.
Smythe, Miss Lily.
Stocker, Mr. and Mrs. Hugh.
Studley, Mrs. Theodore Earle.
Taylor, Mr. and Mrs. Sutherland G.
Thompson, Mr. and Mrs. John Means.
Torrey, Mr. and Mrs. Charles S.
Vanderbilt, Mr. and Mrs. Isaac S.
Walsh { Mr. Thomas J. / Miss Fanny M. / Miss Kate.
Weeks, Mrs. Carlysle Henry.
Whitney, Mr. and Mrs. Thomas Henry.
Wilmer, Mr. William N.
Wilson, Miss Marion V.
Wilson { Mr. Maris. / Miss Eleanor S. / Miss Elizabeth B.
Woodend, Dr. and Mrs. William Edwin.

PARISH RECORD FOR ONE HUNDRED YEARS.

Rector	Baptisms.	Marriages	Burials.
Rev. Mr. Strebeck	163	115	14
Rev. Dr. Moore	424		
Rev. Dr. Feltus	1432	501	163
Rev. Dr. Anthon	99	26	19
Rev. Dr. Hawks	78	15	19
Rev. Mr. Jackson	224	97	103
Rev. Dr. Price	1415	677	684
Rev. Mr. Hart	154	60	188
Rev. Mr. Treat	60	67	105
Rev. Mr. Seagle	131	146	141
Total	4180	1704	1436

The following "Dedicatory Poem" was sung at the consecration of St. Stephen's Church, on the 26th of December, 1805:

"With joyful hearts and tuneful song
Let us approach the Lord,
Proclaim his honors with our tongue
And sound his wondrous truth abroad.

His glorious name, on golden lyre,
Strike all the tuneful choirs above,
And boundless nature's realms conspire
To celebrate his matchless love.

The heaven of heaven is his bright throne,
And cherubs wait his high behest;
Yet for the merits of his Son
He visits men in humble dust.

In temples sacred to his name,
His saints assemble 'round his board,
Raise their hosannas to the Lamb,
And taste the supper of the Lord.

O God, our King, this joyful day
We dedicate this house to thee:
Here would we meet to sing and pray,
And learn how sweet thy dwellings be.

O King of Saints! O triune God!
Bow the high heavens and lend thine ear,
O make this house thy fix'd abode
And let the heavenly dove rest here.

Within thy walls may Jesus' charms
  Allure ten thousand souls to love,
And all, supported by his arms,
  Shine bright in realms of bliss above.

There saints of every tribe and tongue
  Shall join the armies of the Lamb,
Hymn hallelujahs to the Son,
  The Spirit, and the great I AM.

Their songs seraphic shall they raise
  And Gabriel's lyre the notes resound,
Heaven's full-ton'd organs join the praise,
  And world to world repeat the sound.

To Father, Son and Holy Ghost
  Be ceaseless praise and glory given,
By all the high angelic host,
  By all on earth and all in heaven."

NOTE: After this volume had passed through the press the "Dedicatory Poem" was found in the *Churchman's Magazine* 1807. Attention was called to this ode by the Rev. Mr. Hooper, who in examining the correspondence of Bishop Hobart, found a letter from the Rev. Harry Croswell (Nov. 20th, 1815) concerning the consecration of Trinity Church, New Haven. He writes: "With respect to the singing for the consecration, I am, to say the best of it, placed in an awkward situation. Finding, some time since, in the *Churchman's Magazine* an ode, or a dedicatory poem, which was sung at the consecration of St. Stephen's in New York—and finding it set to very appropriate music—I recommended it to our choir for a consecration piece, without once reflecting on the impropriety of the step. They have made such progress in it, as to be able to perform it well and would undoubtedly be disappointed were it not used on the occasion."

DATE DUE

APR 26 '89

OCT 13 '89

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Perkins, Joshua
AUTHOR
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